

THE

RUINS

OF

BALBEC,

OTHERWISE

HELIOPOLIS

IN

CŒLOSYRIA.

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JOURNEY

FROM

PALMYRA TO BALBEC.

THE Specimen of our Eaſtern Travels, which we have already given the publick in the RUINS of PALMYRA, has met with ſuch a favourable reception as ſeems to call for the Sequel. We gratefully accept of the extraordinary indulgence ſhewn us upon that occaſion as an invitation to proceed, and ſhall therefore produce, from the materials which we have been able to collect in the courſe of our voyage, what ever we think may in any degree promote real knowledge, or ſatisfy rational curioſity. Introduction.

We conſider ourſelves as engaged in the ſervice of the Re-publick of Letters, which knows, or ought to know, neither diſtinction of country, nor ſeparate intereſts. We ſhall therefore continue to publiſh our Work, not only in Engliſh, but alſo in the language of a neighbouring Kingdom, whoſe candid judgment of our firſt production, under the diſadvantage of a haſty and negligent tranſlation, deſerves at leaſt this acknowledgement.

Having obſerved that deſcriptions of ruins, without accurate drawings, ſeldom preſerve more of their ſubject than it's confuſion, we ſhall, as in the RUINS of PALMYRA, refer our reader almoſt entirely to the plates; where his information will be more full and circumſtantial, as well as leſs tedious and confuſed, than could be conveyed by the happieſt preciſion of language. It ſhall alſo, in this, as in the former volume, be our principal care to produce things as we found them, leaving reflections and reaſonings upon them to others.

This laſt rule we ſhall ſcrupulouſly obſerve in deſcribing the Buildings; where all criticiſm on the beauties and faults of the Architecture is left entirely to the reader. If in this preliminary diſcourſe we intermix a few obſervations of our own, not ſo neceſſarily connected with the ſubject, it is with a view to throw a little variety into a very dry collection of facts, from which at any rate we can not promiſe much entertainment.

Before we had quite finiſhed our buſineſs at Palmyra our Arabian Eſcort began to ſolicit our departure with ſome impatience: our ſafety in returning was, they ſaid, much more precarious than in our journey thither; becauſe they had then only accidental dangers to apprehend, whereas they were now to guard againſt a premeditated ſurprize from the King of the Bedouins, or wandering Arabs, who might have had intelligence of us, and think us a prize worth looking after. We had Journey from Palmyra.

had alſo our own reaſons for more than ordinary ſolicitude; as we were much more anxious about preſerving the treaſure we brought from Palmyra than that which we carried thither.

Having therefore, by their advice, concealed our intended road back, as well as the time we propoſed to ſet out, we left Palmyra March 27th 1751; the few miſerable inhabitants of that place expreſſing the utmoſt aſtoniſhment at a viſit of which they could not comprehend the meaning.

We returned by the ſame tireſome road through the Deſart, which we have already deſcribed in our journey to Palmyra*, as far as Sudud; without any alarm except one, which is worth mentioning only as it relates to the manners of the country.

About four hours before our arrival at Carietein we diſcovered a party of Arabian horſemen at a diſtance; to which, had they been ſuperiour in number, we muſt have fallen an eaſy prey, in the languid ſtate to which both our men and horſes were reduced, by a march of above twenty hours over the burning ſands: but upon our nearer approach they began to retire precipitately, and abandoned ſome cattle, which our friends ſeized, as a matter of courſe, laughing at our remonſtrances againſt their injuſtice.

At Sudud we left our former road on the right hand, and in five hours, ſtill through the ſame Deſart, arrived at Cara, where we took leave of the greateſt part of our Caravan. We ſent the manuſcripts and marbles, which we had collected, on camels to our ſhip at Tripoli; the merchants who had joined us for protection returned to Damaſcus with the ſalt they went to gather at Palmyra; and our Arabian horſemen, now no longer of uſe, returned to their maſter the Aga of Haſſia, having demanded a certificate of their vigilance and fidelity, which indeed they juſtly deſerved.

Cara. Cara, a village on the great Caravan-road from Damaſcus to Aleppo, contains, as we were informed, near a thouſand ſouls, and amongſt them about twenty Chriſtian families. We had paſſed through it before in going from Damaſcus to Haſſia, from the laſt of which it is diſtant about ſix hours, and under the government of the ſame Aga. There is one ruined Church to be ſeen here, and another converted into a Moſque: upon the wall of the latter is a line of Greek, in a bad character, turned upſide down, in which we could read the words ΑΘΑΝΑΣΙΟΣ ΕΠΙΣΚΟΠΟΣ.

This village is pleaſantly ſituated on a riſing ground. The common mud, formed into the ſhape of bricks and dried in the ſun, of which it's houſes are built, has at ſome diſtance the appearance of white ſtone. The ſhort duration of ſuch materials is not the only objection to them; for they make the ſtreets duſty when there is wind, and dirty when there is rain. Theſe inconveniencies are felt at Damaſcus, which is moſtly built in the ſame manner.

After near a month's conſtant fatigue in the Deſart, particularly at Palmyra, where every hour was precious, we indulged ourſelves here with a day of reſt.

* Ruins of Palmyra page 33.

Security

Security and repoſe, ſucceeding to danger and toil, ſoon gave both us and our people that comforting refreſhment, which was ſo neceſſary to prepare us for new fatigues.

We therefore ſet out for Balbec March 31ſt and arrived at Erſale in ſeven hours. The greateſt part of this journey was acroſs the barren ridge of hills called Antilibanus: our road was tolerably good, and our courſe a little to the Southward of the Weſt.

This village, conſiſting of about thirty poor houſes, was the only one we paſſed through in our road from Cara to Balbec. We found nothing in it worth remarking, except a melancholy inſtance of the unhappy government of this country: the houſes were all open, every thing carried off, and not a living creature to be ſeen. We had heard that the governour of Balbec's brother was then in open rebellion, ravaging the country with a party of his deſperate aſſociates; and it ſeems that when we paſſed through Erſale he was encamped in it's neighbourhood, which made the inhabitants chooſe to abandon their dwellings, rather than expoſe themſelves to ſuch unmerciful contributions as he had raiſed in other places. Erſale.

We could not avoid ſtaying here all night; but, impatient to leave a place of ſo much danger, we ſet out early the next morning, and in five hours and a half arrived at Balbec, our courſe turning ſtill more ſoutherly, our road tolerably good, leſs mountainous and barren, for the laſt two hours, when the plain of Bocat began to open to us, diſcovering on it's oppoſite ſide the famed mount Libanus, whoſe top is always covered with ſnow.

This city, formerly under the government of Damaſcus, and a few years ſince the reſidence of a Baſha, is now commanded by a perſon of no higher rank than that of Aga, who, preferring the more honourable title of Emir, which he had by birth, to that of his ſtation, was called Emir Haſſein. The Arabs have hereditary nobility and family connections, contrary to the policy of the Porte, which is deſirous of ſuppreſſing all influence that the Sovereign can not give and take away at his pleaſure. Balbec, it's government.

Emir Haſſein paid the Grand Signor fifty purſes annually, for the taxes of the diſtrict he commanded: he alſo paid fifty purſes yearly for lands, granted in this country as rewards for military ſervice, and farmed by him. We were told that thoſe lands were much more profitable to him than to the perſons for whoſe benefit the grant was originally intended: the reaſon of which is, that it would be inconvenient, and even dangerous, for any man to pretend to the ſame farm againſt ſo powerful a competitor. He ſhould alſo have paid ſomething to the Baſha of Damaſcus, for lands which he held under him; but had contrived for ſome time to evade it, ſkreened by the protection of the Kiſlar Aga*, to whom he was ſaid to be under private contribution. This reaſon the Baſha of Damaſcus gave for refuſing us letters to Balbec, which he civilly granted to all other places where they could be of ſervice.

* The Title of the Black Eunuch, who has the care of the Grand Signor's women.

Our reception there.

Having taken up our lodging with a Greek, to whom we were recommended, we waited on the Emir, and found him in a Chiofque in his garden, reclined upon a Sopha near a fountain, and indolently enjoying his pipe. We prefented him with our Firman from the Grand Signor, and a letter from the Bafha of Tripoli, and were moft courteoufly received. A pipe, coffee, fweetmeats, and perfume are fucceffively prefented on thefe occafions, and the laft is always underftood as a hint to finifh the vifit. He applied the Firman refpectfully to his forehead, and then kiffed it, declaring himfelf the Sultan's flave's flave; told us that the land he commanded, and all in it, was ours; that we were his welcome guefts as long as we would ftay, and might fecurely purfue our bufinefs under his friendly protection.

No part of oriental manners fhews thofe people in fo amiable a light as their difcharge of the duties of hofpitality: indeed the feverities of Eaftern defpotifm have ever been foftened by this virtue, which fo happily flourifhes moft where it is moft wanted. The great forget the infolence of power to the ftranger under their roof, and only preferve a dignity, fo tempered by tendernefs and humanity, that it commands no more than that grateful refpect, which is otherwife fcarce known in a country where inferiours are fo much oftener taught to fear than to love.

We had been advifed to diftruft the Emir, whofe character was infamous, and foon had occafion to fee how friendly that caution was. Though we had fent our prefents according to the cuftom of the country, yet new demands were every day made, which for fome time we thought it advifeable to fatisfy; but they were fo frequently, and at laft fo infolently repeated, that it became neceffary to give a peremptory refufal.

Avarice is no doubt as much an Eaftern vice as hofpitality is an Eaftern virtue; but we muft obferve that we found the moft fordid inftances of the former in men of power and publick employment, while we experienced much generofity in private retired life: we are therefore cautious of charging to the character of a people what the nature of their government feems to require. For in the uninterrupted feries of fhamelefs venality, which regulates the difcharge of every publick duty, from the Prime Vizir downwards, and which, in the true fpirit of defpotifm, ftops only at the wretch who is too low to make reprifals, every fubaltern in power muft fubmit to that portion of the common proftitution which belongs to his rank, and which feems therefore the vice of the office rather than of the man.

Frequent negociations produced by this quarrel, in which the Emir unfuccefsfully exerted all his art and villany, ended in an open declaration, on his fide, that we fhould be attacked and cut to pieces in our way from Balbec. When he heard that thofe menaces had not the effect he expected, and that we were prepared to fet out with about twenty armed fervants, he fent us a civil meffage, defiring that we might interchange prefents and part friends, and allow his people to guard us as far as mount Libanus; to which we agreed. Not long after this he was affaffinated by an emiffary of that rebellious brother whom we have mentioned, and who fucceeded him in the government of Balbec.

Bocat

Plain of Bocat.

Bocat might, by a little care, be made one of the richeſt and moſt beautiful ſpots in Syria: for it is more fertile than the celebrated vale of Damaſcus, and better watered than the rich plains of Eſdralon and Rama. In it's preſent neglected ſtate it produces corn, ſome good grapes, but very little wood. Though ſhade be ſo eſſential an article of oriental luxury, yet few plantations of trees are ſeen in Turky; the inhabitants being diſcouraged from labours which promiſe ſuch diſtant and precarious enjoyment, in a country where even the annual fruits of their induſtry are uncertain. In Palæſtine we have often ſeen the huſbandman ſowing, accompanied by an armed friend to prevent his being robbed of the ſeed.

This plain extends in length from Balbec almoſt to the ſea; it's direction is from N. E. b. N. to S. W. by S. and it's breadth, from Libanus to Anti-Libanus, we gueſſed to be in few places more than four leagues or leſs than two.

The rivers which water it are the Litane, riſing from Anti-Libanus a little north of Balbec, which having received great increaſe from a fine fountain cloſe by the city walls called Roſaleyn, i. e. the Fountain's-head, and the Bardouni, riſing from the foot of Libanus, near a village called Zakely, about eight hours S. W. of Balbec, ſoon joins the Litane in the plain, about an hour from a village called Barrillas.

Theſe ſtreams augmented by ſeveral conſtant rills from the melting ſnows of Libanus, which the leaſt management might improve to all the purpoſes either of agriculture or pleaſure, form the Caſimiah, and enter the ſea under that name near Tyre, where we paſſed it when we viſited the ruins of that city.

The mutual advantages which Tyre, in it's flouriſhing ſtate, and this plain muſt have reaped from each other are obvious. A rich ſea-faring people, confined to a very narrow territory, upon the ſhore, muſt have greatly enjoyed a ſpot like this in their neighbourhood; and in all probability their caravans from Palmyra and the Eaſt paſſed through this plain.

Upon a riſing ground, near the N. E. extremity of this plain, and immediately under Anti-Libanus, is pleaſantly ſituated the city of Balbec, between Tripoli of Syria and Damaſcus, and about ſixteen hours diſtant from each.

From the beſt information we could get we concluded the number of it's inhabitants to be about five thouſand, of which there are a few Greek and Maronite Chriſtians, and ſome Jews. The people are poor, without trade and manufactures. The antient female beauty and proſtitution of this neighbourhood ſeem to have declined together, and the modern ladies of Balbec have the character of being more * cruel and leſs fair.

Antient Geography of Syria.

It appears ſtrange that the proper names, Syria and Aſſyria, ſhould be ſo indiſtinctly uſed by the antients, that both are employed by their beſt authors

* *Helipolis*, quæ propinquat Libano monti, mulieres ſpecioſas paſcit, que aput omnes nominantur Libanotidas; ubi *Venerem* magnifice colunt: dicunt enim eam ibi habitare, & mulieribus gratiam formoſitatis dare.

to expreſs the country we now ſpeak of. Beſides this confuſion of names, the boundaries of Syria are extremely unſettled in antient writers; nor are the limits of it's provinces better aſcertained: thoſe of Coeloſyria in particular are as perplexed as any in antient Geography.

Of Coelo-ſyria.

Could we ſuppoſe that under this name the antients included, not one tract of contiguous country, but thoſe different valleys which wind among the mountains of Libanus and Anti-Libanus, in that ſenſe in which the low-lands of a country are oppoſed to it's high-lands, Strabo, Pliny, and Ptolomy might more eaſily be reconciled: but this conjecture, which the litteral meaning of the name ſuggeſts, is propoſed with diffidence, and only as the leaſt exceptionable way of throwing ſome light on what is ſo little underſtood.

Strabo's diſtinction * of Coeloſyria in general, and Coeloſyria properly ſo called, is not unfavourable to this conſtruction; but, however that may be, we can venture to aſſert that the latter, viz. Coeloſyria properly ſo called, is preciſely the plain we have deſcribed.

We may with equal certainty conclude from the antients that the preſent Balbec, in the plain of Bocat, is their Heliopolis of Coeloſyria, ſometimes called Heliopolis of Phoenicia, and generally diſtinguiſhed from other antient cities of the ſame name by it's vicinity to mount Libanus. We ſhall not trouble the reader with authorities to prove what is ſo clear: the proper names Heliopolis and Balbec † both refer, though in different languages, to the favourite idolatry of the place, viz. the worſhip of the Sun or Baal; and the only two inſcriptions found there put this matter beyond all doubt.

Antient ſtate of Balbec.

WHEN we compare the ruins of Balbec with thoſe of many antient cities which we viſited in Italy, Greece, Egypt, and in other parts of Aſia, we cannot help thinking them the remains of the boldeſt plan we ever ſaw attempted in architecture. Is it not ſtrange then that the age and undertaker of works, in which ſolidity and duration have been ſo remarkably conſulted, ſhould be a matter of ſuch obſcurity, that from all we have been able to learn we cannot promiſe to give entire ſatisfaction on that head? However, to ſave the reader the diſagreeable pains of ſearching among the ſame rubbiſh from which we have collected the following materials, we ſhall conduct him through the different periods to which thoſe buildings can, with any ſort of probability, be aſſigned, beginning with the moſt antient.

In the Jewiſh Hiſtory.

The inhabitants of this country, Mahometans, Jews, and Chriſtians, all confidently believe that Solomon built both Palmyra and Balbec.

While both thoſe ruins anſwer our ideas of his power and his riches, it is not difficult to find out his wiſdom in the former, and his love of pleaſure in the latter. We therefore think it probable that his character, as a wiſe and yet a voluptuous prince, may have given riſe to an opinion, which, with regard to

* Ἅπασα μὲν οὖν ἡ ὑπὲρ τῆς Σελευκίδος, ὡς ἐπὶ τὴν Αἴγυπτον ϗ τὴν Ἀραβίαν ἀνίσχουσα χώρα, Κοιλησυρία καλεῖται· ἰδίως δ' ἡ τῷ Λιβάνῳ ϗ τῷ Ἀντιλιβάνῳ ἀφωρισμένη. Strab. Lib. XVI.

† Balbec, the vale of Baal, or Balbeit, the houſe of Baal.

Balbec at leaſt, ſeems to have ſcarce any other foundation; whatever claim Palmyra * may have. We have ſeen that the choice of the latter ſituation was worthy of his wiſdom; nor could an Eaſtern monarch enjoy his favourite pleaſures in a more luxurious retirement than amidſt the ſtreams and ſhades of Balbec.

Many ſtories are told there of the manner in which he ſpent his hours of dalliance in this retreat; a ſubject on which the warm imagination of the Arabs is apt to be too particular. But whether or no this is the tower of Lebanon, looking towards Damaſcus, mentioned in his writings; whether he built it for the queen of Sheba, or for Pharoah's daughter; whether he effected this work in a natural way, as the Jews affirm, or was aſſiſted by ſpirits in the execution of what the Arabs think beyond human power, with many other opinions equally ridiculous, hath already been too ſeriouſly taken notice of by travellers and miſſionaries †.

Whether the Phœnicians did not erect thoſe temples, in the neighbourhood of their capital, may perhaps be matter of more reaſonable inquiry. So far is pretty certain, that the ſun was worſhipped here, in the flouriſhing times of that people, when this plain moſt probably made part of their territory. Phœnician hiſtory.

That this city derived both it's name and worſhip from Heliopolis in Egypt, is agreeable to moſt received opinions of the progreſs of ſuperſtition from that country. But we are not left to mere probability for the truth of this fact, ſince we find the following account of it in Macrobius ||; who ſays 'That in 'the city called Heliopolis the Aſſyrians worſhip the Sun with great pomp, 'under the name of Heliopolitan Jove, and that the ſtatue of this god was 'brought from a city in Egypt alſo called Heliopolis, when Senemur or Senepos reigned over the Egyptians, by Opias ambaſſadour from Delebor king 'of the Aſſyrians, together with ſome Egyptian prieſts of whom Partemetis was 'the chief, and that it remained long among the Aſſyrians before it was removed 'to Heliopolis.' The ſame author adds 'that he declines giving the reaſon for this 'fact, or telling how the ſtatue was afterwards brought to the place where in 'his time it was worſhipped, more according to the Aſſyrian than the Egyptian 'rites, as circumſtances foreign to his purpoſe.'

Though the author, by giving the name of Aſſyrians to the inhabitants of Syria, an inaccuracy which we have obſerved to be very common in antient writers, hath perplexed this paſſage not a little, yet the obſcure piece of hiſtory it contains ſeems to ſhew that the religion of Heliopolis in Syria was in his time a mixture of Chaldæan and Egyptian ſuperſtition, in which the former prevailed, as the circumſtantial manner in which he mentions names leaves no room to doubt that he had hiſtorical authority for thoſe facts, which however hath not reached us.

We ſhall then ſuppoſe, with Macrobius, that our Heliopolis received her idolatry from the city of the ſame name in Egypt, and practiſed it with additional

* See RUINS of PALMYRA, page 2.
† Ben. Tudulenſis, Radzivil, Quareſmius, Belon, and others.
|| Saturnal. lib. I.

rites from Affyria: but, for the fake of thofe who would trace this matter higher, we fhall juft obferve, firft, that the Egyptian Heliopolis was fituated on the confines of Egypt and Arabia; again, that the moft antient trading intercourfe we read of was carried on between that city and the Eaft *; and laftly, that, if we reject the fabulous origin of the Egyptian Heliopolis in Diodorus †, and adopt Pliny's account ||, we fhall find the Sun was worfhipped in Arabia before this city was built.

Macrobius ⟊ proceeds to fhew that the divinity he fpeaks of was both Jupiter and the Sun; 'this appears, fays he, by the rites of the wor-'fhip, and by the attributes of the ftatue, which is of gold, reprefenting a 'perfon without a beard, who holds in his right hand a whip, charioteer-'like, and in his left a thunderbolt, together with ears of corn; all which mark 'the united powers of Jupiter and the Sun': he adds, 'that the temple 'excells in divination, which belongs to Apollo or the Sun: the ftatue 'of the god, he fays, is carried as the ftatues of the gods are in the 'Circenfian Games, generally fupported by the principal perfons of the pro-'vince, having their heads fhaven, and being purified by long chaftity; they 'are hurried violently on, not by their choice, but by the impulfe of the 'divinity, in the fame manner as the ftatues of the Two Fortunes at An-'tium are carried to give oracular anfwers.

Grecian Hiftory.

Perhaps, inftead of looking for an account of buildings of the Corinthian and Jonick order in the Jewifh and Phœnician hiftory, it may be thought more proper to inquire for them during the time that the Greeks poffeffed this country: but from Alexander's conqueft of it till that of Pompey we do not find them mentioned; for which reafon we conclude that they muft be works of a later date.

It may be alledged that the fame period of hiftory is alfo filent with regard to the buildings of Palmyra §; though it appears probable, from our account of the antient ftate of that place, that at this time it was adorned with works of great magnificence; and therefore that the buildings of Heliopolis might alfo have then exifted, though they efcaped the notice of hiftorians.

In anfwer to this we muft obferve, that, befides the obfcurity in which Palmyra was kept, as long as it remained an independant ftate, by a moft fingular feparation from the reft of the world, all accounts of that people from their own annals are loft, except what the infcriptions have preferved; but the hiftory of the Seleucidæ is known, and hath recorded lefs important works of thofe kings than the buildings of Heliopolis.

Roman Hiftory: Julius Cæfar.

The Roman Hiftory ftill remains for our inquiry. The opinion that Heliopolis was made a colony by Julius Cæfar feems to be fupported by no

* Gen. chap. 37. v. 25. And they lift up their eyes and looked, and behold a company of Ifmaelites came from Gilead, with their camels bearing fpicery, and balm, and myrrh, going to carry it down to Egypt.

† Diodor. lib. 5. Ἀκτὶς δ' εἰς Αἴγυπτον ἀπάρας ἔκτισε τὴν Ἡλιόπολιν ὀνομαζομένην, ἀπὸ τοῦ πατρὸς θέμενος τὴν προσηγορίαν.

|| Pliny lib. 5 cap. 29. *Solis quoque oppidum quod non procul Memphi, in Ægypti fitu diximus, Arabas conditores habere.*

⟊ Macrob. Saturn. Lib. I.

§ Ruins of Palmyra.

better

better authority than the reverſes of ſome medals in which it is called Colonia Julia.

On the ſame grounds it is ſuppoſed that Auguſtus ſent veterans thither, becauſe on coins it is called Colonia Julia Auguſta; and that thoſe veterans were of the fifth and eighth legions, called the Legio Macedonica and the Legio Auguſta, is gathered from the reverſe of a medal of Philip the elder, on which there is this legend; COL. HEL. LEG. V. MACED. VIII. AVG. Colonia Heliopolitana Legionis V. Macedonicæ VIII. Auguſtæ. Auguſtus.

From a medal of Auguſtus ſtruck at Berytus we alſo learn that part of the ſame legions was ſent to that city; and as Strabo mentions two legions ſettled in this country by Agrippa, it has been concluded, upon the concurring teſtimony of thoſe coins and this author, that the fifth and eighth legions were divided between Heliopolis and Berytus: and indeed it appears from the ſame paſſage in Strabo*, that the tract of lands extending from Berytus to Heliopolis, and as far as the ſource of the Orontes, was allotted to thoſe veterans.

We have been told that this temple pretended to divination; a prerogative claimed by it's god the Sun, under the different characters of the Heliopolitan Jove, the Aſſyrian Belus, and the Delphick Apollo: and we find that it was in ſome reputation for it's oracular powers among the Romans, by a ſtory recorded of Trajan†; who at the ſolicitation of his friends conſulted this god upon the ſucceſs of his intended Parthian expedition. Trajan.

Upon the reverſe of a medal of Adrian, on which the Two Fortunes are repreſented, we find the legend LEG. H. COL. H.; which by ſome is read Legio octava Colonia Heliopolis. However, were this conjecture more probable than it ſeems to be, we do not find the leaſt reaſon to ſuppoſe that this emperour, though a great builder in the provinces, has any title to the honour of thoſe works. Adrian.

Lucian, a native of this country, who appears from ſome paſſages in his writings to have lived in the time of the Antonines and Commodus, mentions‖ tranſiently, if the treatiſe on the Syrian goddeſs be his, a great and antient temple in Phœnicia, the rites of whoſe worſhip were brought from Heliopolis in Egypt. This, from his ſhort deſcription, appears to be the temple of Balbec: but as nothing which we ſaw ſtanding can poſſibly be the remains of what

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* Βηρυτὸς δὲ κατεσπάσθη μὲν ὑπὸ Τρύφωνος, ἀνελήφθη δὲ νῦν ὑπὸ Ῥωμαίων, δεξαμένη δύο τάγματα ἃ ἵδρυσεν Ἀγρίππας ἐνταῦθα, προσθεὶς καὶ τῆς Μαρσύου πολλήν, μέχρι καὶ τῶν τοῦ Ὀρόντου πηγῶν. Strab. Lib. XVI.

† The reader may have this ridiculous ſtory in the words of Macrobius: *Conſulunt hunc deum & abſentes miſſis diplomatibus conſignatis: reſcribitque ordine ad ea quæ conſultatione addita continentur. Sic & imperator Trajanus initurus ex ea provincia Parthiam cum exercitu conſtantiſſimæ religionis hortantibus amicis, qui maxima hujuſce numinis ceperant experimenta, ut de eventu conſuleret rei cœptæ, egit Romano conſilio prius explorando fidem religionis; ne forte fraus ſubeſſet humana: & primum miſit ſignatos codicillos, ad quos ſibi reſcribi vellet. Deus juſſit afferri chartam, eamque ſignari puram & mitti, ſtupentibus ſacerdotibus ad ejuſmodi factum. Ignorabant quippe conditionem codicillorum. Hos cum maxima admiratione Trajanus excepit, quod ipſe quoque puris tabulis cum deo egiſſet. Tunc aliis codicillis conſcriptis ſignatiſque conſuluit, an Romam perpetrato bello rediturus eſſet; vitem centurialem deus ex muneribus in æde dedicatis deferri juſſit, diviſamque in partes ſudario condi ac proinde ferri. Exitus rei obitu Trajani apparuit oſſibus Romam relatis. Nam fragmentis ſpecies reliquiarum, vitis argumento caſus futuri tempus oſtenſum eſt.* Macrob. Lib. 1.

‖ Ἔχουσι δὲ καὶ ἄλλο Φοίνικες ἱρὸν, οὐκ Ἀσσύριον, ἀλλ' Αἰγύπτιον. τὸ ἐξ Ἡλιουπόλιος ἐς τὴν Φοινίκην ἀπίκετο. ἐγὼ μὲν μιν οὐκ ὄπωπα. μέγα δὲ καὶ τόδε, καὶ ἀρχαῖόν ἐστι. Lucian. de Syria Dea.

in his time could be called antient, we dare only conjecture that he wrote his treatiſe before the preſent temples were built. However, his teſtimony ſtrengthens that of Macrobius, with regard to the antient worſhip of the Sun, and the origin of the rites uſed at this place.

Antoninus Pius.

We now come to the firſt and only hiſtorical authority we have diſcovered, with regard to the building of thoſe temples. John† of Antioch, ſirnamed Malala, ſays that 'Ælius Antoninus Pius built a great temple to Jupiter at Heliopolis, near Libanus in Phœnicia, which was one of the wonders of the world.'

As upon this ſingle teſtimony depends all we have been able to learn, with regard to the builder of the greateſt work of antiquity now remaining, it may deſerve a more curious examination.

From the time that Pompey went through Heliopolis to Damaſcus, till the reign we now ſpeak of, this country muſt have been well known to the Romans: and yet we have unſucceſsfully looked into this part of their hiſtory, ſo remarkable for letters and curioſity, in hopes of finding ſome mention of the moſt ſurpriſing ſtructure in their empire. Can we ſuppoſe that the writers of thoſe times would have taken notice of leſs remarkable buildings in Greece, Aſia, and Egypt, with ſome degree of admiration, and that they would have expreſſed ſuch ſurpriſe at the temple of Diana at Epheſus, and have recorded ſuch particulars of the miraculous * architrave of it's middle intercolumnation in front, had the temple of Heliopolis then exiſted, in which we ſee the wonders of the former ſo far ſurpaſſed?

If then there appears no reaſon for giving this temple an earlier date than this reign, and we ſhall preſently produce authority for believing it exiſted in the reign of Caracalla, the time of it's building will be brought within a ſmall compaſs. To which then of the emperors that lived in this interval can we more properly attribute this noble work than to Antoninus Pius? whoſe actions are ſo little known, that though by a reign of about 21 years he acquired, and has indiſputably tranſmitted to poſterity, the general character of one of the beſt princes that ever ruled, yet the particulars which merited ſuch extraordinary praiſe are quite forgot.

If we conſider that the taſte of the architecture in queſtion does not look unlike that of his time, and add that the above-cited hiſtorian's age, country, or religion, ſo far as they are known to us, offer no ſuſpicious prejudices with regard to this fact, which he ſeems, in his general manner of compiling from other writers, to inſert tranſiently, as an unconteſted truth in which he had no intereſt, we think we cannot in juſtice refuſe him credit, till further diſcoveries produce contradictory proofs.

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† Μετὰ δὲ τὴν βασιλείαν Ἀδριανοῦ, ἐβασίλευσεν Ἤλιος Ἀντωνῖνος Πῖος ——— ὅστις ἔκτισεν ἐν Ἡλιουπόλει τῆς Φοινίκης τοῦ Λιβάνου ναὸν τῷ Διῒ μέγαν, ἕνα καὶ αὐτὸν ὄντα τῶν θεαμάτων. Joan. Malalæ Hiſt. Chron. Lib. XI.

* Pliny tells us Lib. XXXVI. Cap. XIV. that the Architect deſpairing of the means to raiſe ſo great a weight, was aſſiſted by the Goddeſs to whom the temple was dedicated.

Julius

Julius Capitolinus, 'tis true, who writes the life of this emperour, enumerates his buildings; amongst which we do not find this mentioned, though so much more considerable than others of which he takes notice.

Had we any regular judicious account of that emperour's reign, in which the temples of Heliopolis were not to be found, it would, no doubt, weaken the testimony of Malala: but the trifling collection of anecdotes, chosen without judgment, and put together without any order by the author we are speaking of, scarce deserves the name of history.

Septimius Severus.

Heliopolis having been constituted a colony by Julius Cæsar, according to some †, and having received part of the veterans of the fifth and the eighth legion from Augustus, was made Juris Italici by Septimius Severus; as we are informed by Ulpian ‖, a native of this country: and we accordingly find it's temple, for the first time, on the reverse of this emperour's coins.

Julia Domna and Caracalla.

At the same time that we meet with Heliopolis on the coins of Julia Domna and Caracalla, vows in favour of that emperour and empress are recorded in the two following imperfect inscriptions, copied from the pedestals of the columns of the great portico, which are represented in plate IV. letter G.

* M DIIS HELIVPOL PROSAL

ANTONINIPIIFEIAYCIIIVIIAEAVCMATRISDNCASTRSENATPAIR

COLYMNARVMDVMERINMVROINLVMINASVAPECVNIAEXVOTO. L A S

I.

II.

M DIIS HELIVP

ORIIS DNANTONINIPIIIIIAYCHIVIIAEAVCMAT IS DNCAS

TONINIANAECAPITACOIYMNARYMDVMER VROINLVMINATASVA EC

I.

Magnis Diis Heliupolitanis pro salute
Antonini Pii Felicis Augusti et Juliæ Augustæ Matris Domini Nostri castrorum senatus Patriæ ---
------ columnarum dum erant in muro inluminata sua pecunia ex voto libenti animo solvit.

II.

Magnis Diis Heliupolitanis -----
-------oriis Domini Nostri Antonini Pii Felicis Augusti & Juliæ Augustæ Matris Domini Nostri castrorum ----
------ toninianæ capita columnarum dum erant in muro inluminata sua pecunia.---

† See the pages 8 and 9.

‖ *Est et Heliopolitana, quæ a Divo severo per Belli civilis occasionem Italiæ coloniæ rempublicam accepit.* Ulpianus Lib. I de censib.

* Upon comparing our copies of these inscriptions with those taken by the Rev. Mr. Thomas Crofts, who has visited Balbec since we were there, we found his were most satisfactory, and we acknowledge ourselves obliged to that gentleman for the liberty he gave us to make use of them.

We are at a loſs about the ſenſe of *capita columnarum dum erant in muro inluminata :* perhaps thoſe words imply the carving or finiſhing of the capitals, which was generally done after the columns were fixed. It was common, among the antients, for particular perſons to contribute to publick buildings, by executing ſome part at their private expence; and ſuch benefactions were generally recorded by an inſcription, of which we have many.

The heathen worſhip prevailed in theſe temples a great while, notwithſtanding the progreſs of the Chriſtian religion ; which long met with violent oppoſition at Heliopolis, though firſt openly preached and received in it's neighbourhood.

In thoſe violent conteſts, between expiring idolatry and prevailing Chriſtianity the temples ſuffered much; their ſtatues were broken, and their ornaments defaced.

Conſtantine.

Abulfaragius* ſays that ' Conſtantine built a temple here;' and adds that ' he aboliſhed a cuſtom of this place, permitting the promiſcuous uſe of ' wives.'

Theodoſius.

But we learn from the Chronicon Paſchale † that ' Conſtantine only ſhut ' up the temples of the Pagans; while Theodoſius deſtroyed ſome, and con' verted the great and famous temple of Heliopolis into a Chriſtian church.'

In this paſſage two barbarous words occur, which have been ſtrangely tortured to different meanings. We adopt without heſitation the opinion of Holſtenius, who thinks the word Βαλανίου relates to Baal, the idol of the temple; but we cannot agree with Reineſius in changing the word τρίλιθον into πολυθρύλλητον, as we think the three immenſe ſtones of the ſubaſſement are evidently ſignified by the former. All travellers have taken notice of thoſe ſtones; ſome indeed of ſcarce any thing elſe : nor is it ſurpriſing that after the decline of taſte, when more attention was paid to mere magnitude than beauty, this temple ſhould be chiefly noted for the largeſt ſtones which perhaps were ever employed in any building.

The Khalifs.

It is in vain to go lower for information worth producing, with regard to thoſe buildings : Church Hiſtory affords little more than the names of ſome Biſhops and Martyrs of Heliopolis; and, when Mahometaniſm prevailed, this part of the country fell under the government of that branch of the Khaliſs called the Ommiades ; an ignorant and incurious race, during whoſe times we find only that ‖ Balbec was a conſiderable city.

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* *Templum etiam [extruxit] in urbe Baal-bec, cujus incolæ uxores habebant communes, adeo ut nemini de ſtirpe ſua conſtaret ; a quo [facto] ipſo prohibente abſtinuerunt.* Greg. Abul-Pharajii Hiſt. Compend. Dynaſt. p. 85.

† Κωνσταντῖνος ὁ ἀοίδιμος, βασιλεύσας, τὰ ἱερὰ μόνον ἔκλεισεν, καὶ τοὺς ναοὺς τῶν Ἑλλήνων· οὗτος ὁ Θεοδόσιος καὶ κατέλυσεν. Καὶ τὸ ἱερὸν Ἡλιουπόλεως, τὸ τοῦ Βαλανίου, τὸ μέγα καὶ περιβόητον, καὶ τὸ τρίλιθον, καὶ ἐποίησεν αὐτὸ Ἐκκλησίαν Χριστιανῶν. Chron. Paſch. OLYMP. CCLXXXIX. p. 303.

‖ Herbelot Bibliotheque Orientale.

From

After the commencement of their power we fuppofe the name Heliopolis was entirely difufed, and that of Balbec took place; which we cannot but think the moft antient as well as the modern name of this city, always ufed by the natives of the country.

The firft converfion of the temple into a fortrefs looks like a work of thofe Khalifs; though fome repairs have a more modern appearance, and are, no doubt, pofteriour to the conqueft of this country by Selim, having probably been made in the wars between the Grand Emir and the Turks.

In this effay, for the defects of which we can make no other apology than it's being the firft attempt towards a hiftory of thofe buildings, the authorities to which we have had recourfe take notice of one temple only. To which then of the two great ruins, that we are to defcribe, fhall we apply the informations here collected?

We do not think it eafy to give a direct anfwer to this queftion; and fhall only venture to produce a few obfervations, which may affift the reader to decide for himfelf.

If our criticifm upon the word τρίλιθον be juft, as it is applicable to the greateft temple only, we muft conclude that to have been the fame which Antoninus built, and which Theodofius converted into a Chriftian church.

We meet with the temple of Heliopolitan Jove on antient coins; which are not always exact with regard to the form of the building they mean to reprefent; as will probably appear in the following inftances.

On the reverfe of a medal of Septimius Severus we find a temple, in form like the great temple of Balbec, and having, like it, ten columns in front, with the legend COL. HEL. I. O. M. H. Colonia Heliopolitana Jovi Optimo Maximo Heliopolitano.

But on the reverfe of another medal of the fame emperour, with the fame legend, we fee a temple in perfpective, having indeed the fame form with both the great and the moft entire temple of Balbec; but having fix columns only in front, which is the number of neither. The fame is repeated on the reverfe of a medal of Caracalla.

On the reverfes of fome medals of Philip the Elder and his wife Ottacilia we find the fame legend, with a temple of a different fize and form, bearing no refemblance to any of the temples of Balbec.

Upon the reverfe of another medal of the fame Philip we find a fourth temple, which feems to belong to Heliopolis by the legend COL. IVL. AVG. FEL. HEL. Colonia Julia Augufta Fœlix Hieliopolitana. A ftair of many fteps leads

g to

to an area, in which is a temple of the form of the great temple of Balbec: This is, in all probability, an aukward reprefentation of that great temple, with the courts, portico, and great ftairs leading to it.

In our defcription of the great temple, we fhall give fome reafons which have convinced us that it never was compleatly finifhed.

In the entablature of the temples there is a more than accidental fimilitude, which nothing but imitation could produce.

Thofe temples difcovered to us no marks of very different antiquity; and the leaft entire feemed to owe it's more ruinous ftate rather to violence than to decay.

Under whatever name the antient divinity of this temple was invoked, whether the Baal of facred, or the Belus of profane hiftory, whether called Jupiter or Apollo, it is certain the object of worfhip was the Sun; the ftructure of whofe temples at Palmyra and Heliopolis differs from that of all others we have feen, in fome particulars which may be the fubject of a feparate enquiry into the Syrian mythology.

At prefent we fhall only obferve, as travellers through thofe antient feats of idolatry, that we imagined we could difcover, in many of the deviations from the true object of worfhip, fomething in the climate, foil, or fituation of each country, which had great influence in eftablifhing it's particular mode of fuperftition.

If we apply this obfervation to the country and religion of Syria, and examine the worfhip of the Sun, Moon, and Stars, called in fcripture Baal, Aftaroth, and the Hoft of Heaven, we may perhaps not only fee how that early fuperftition, which mifled the inhabitants of a flat country, enjoying a conftant ferenity of sky, was naturally produced; but we may alfo obferve fomething of the origin and progrefs of that error, in a certain connection between thofe objects of worfhip confidered phyfically, and their characters as divinities.

Thus, the pomp and magnificence with which the Sun was worfhipped in Syria and Chaldæa, the name of Baal, which, in the Eaftern language, fignifies Lord or Mafter, and the human victims facrificed to him, feem all together to mark an awful reverence paid rather to his power than to his beneficence, in a country where the violence of his heat is deftructive to vegetation, as it is in many other refpects very troublefome to the inhabitants.

But the deification of the inferiour gods of the firmament feems to have taken it's rife from different principles, in which love feems to have been more predominant than fear; at the fame time that their worfhip has ftronger characterifticks of it's Syrian extraction than that of Baal, if the following obfervations be well founded.

Not

Not only the extenfive plains and unclouded sky, already mentioned, have been long fince obferved to point this out, but we imagine that the manner in which the inhabitants of this country live, and which is as uniform as their climate or their foil, hath greatly contributed to direct their attention to thefe objects.

It has ever been a cuftom with them, equally connected with health and pleafure, to pafs the nights in fummer upon the houfe-tops, which for this very purpofe are made flat, and divided from each other by walls. We found this way of fleeping extremely agreeable; as we thereby enjoyed the cool air, above the reach of gnats and vapours, without any other covering than the canopy of the heavens, which unavoidably prefents itfelf, in different pleafing forms, upon every interruption of reft, when filence and folitude ftrongly difpofe the mind to contemplation.

No where could we difcover in the face of the heavens more beauties, nor on the earth fewer, than in our night-travels through the defarts of Arabia; where it is impoffible not to be ftruck with this contraft: a boundlefs, dreary wafte, without tree or water, mountain or valley, or the leaft variety of colours, offers a tedious famenefs to the wearied traveller; who is agreeably relieved by looking up to that chearful moving picture, which meafures his time, directs his courfe, and lights up his way.

The warm fancy of the Arab foon felt the tranfition from wild admiration to fuperftitious refpect, and the paffions were engaged before the judgment was confulted. The Jews in their paffage through this wildernefs (where we are told in the fcriptures* they carried the ftar of their god, which St. Jerom fuppofes to have been Lucifer, worfhipped in the fame country in his time) feem to have caught the infection in the fame manner, and "their hearts † went "after their idols." This bewitching enthufiafm, by which they were fo frequently feduced, is ftill more ftrongly characterized in the fame expreffive language of holy writ, which tells us that "their eyes went a whoring after "their idols §:" and an antient native of this country, a man of real piety, feems to acknowledge the danger of contemplating fuch beauties, and to difown his having yielded to the temptation, in the following words ‖: "If I be-"held the fun when he fhined, or the moon walking in her brightnefs, and my "heart hath been fecretly enticed, or my mouth have kiffed my hand; this "were an iniquity, &c.

However unconnected the natural hiftory of a country and it's mythology may feem, yet their relation might bear a more minute examination, without running into wild conjectures. Even Egypt had fome objects of divine wor-

* Amos. v. 26.

† Ezek. xx. 16.

§ Ezek. vi. 9.

‖ Job, xxxi. 26.

ſhip, ſo peculiarly the growth of that ſoil, that they could never bear tranſplanting, notwithſtanding the complaiſance of antiquity for her abſurdities.

As ſuperſtition travelled northward, ſhe changed her garb with her country, and the picturеſque mixture of hill, vale, grove, and water, in Greece, gave birth to Oreades, Dryades, and Naiades, with all the varieties of that fanciful mythology, which only ſuch a poet as Homer, in ſuch a country as Greece, could have connected into that form and ſyſtem, which poetry has ever ſince thought proper to adopt.

We may add, as a further confirmation of our opinion, that this ſame mythology, examined on the ſpot where Homer wrote, has ſeveral plauſible and conſiſtent circumſtances, which are entirely local. Should health and leiſure permit us to give the public that more claſſical part of our travels, through thoſe countries which are moſt remarkable as the ſcenes of antient fable, we may illuſtrate by ſome inſtances what is here only hinted at.

Having now finiſhed this Second Volume, I beg leave to ſeparate myſelf a moment from my fellow-traveller, to acknowledge, as editor of this work, that I alone am accountable for the delay of it's publication.

When called from my country by other duties, my neceſſary abſence retarded, in ſome meaſure, it's progreſs. Mr. Dawkins, with the ſame generous ſpirit, which had ſo indefatigably ſurmounted the various obſtacles of our voyage, continued carefully to protect the fruits of thoſe labours which he had ſo chearfully ſhared: he not only attended to the accuracy of the work, by having finiſhed drawings made under his own eye by our draughtſman, from the ſketches and meaſures he had taken on the ſpot, but had the engravings ſo far advanced as to be now ready for the public under our joint inſpection.

This declaration I owe in juſtice both to the public and my friend: for whatever, in the ſtate of their accounts, the balance may be in his favour, I muſt not ungratefully conceal how much I am a debtor to both.

ROBERT WOOD.

EXPLANATION

EXPLANATION of the PLATES.

PLATE I.

Plan of the city of Balbec, ſhewing only the ſituation of the ancient buildings which remain.

N. B. This plate may be uſed as an index to the contents of the work; the principal objects of which are, the great temple with it's courts, the moſt entire temple, and the circular temple. Views of thoſe ruins, in the condition we found them, are intermixed with the repreſentations of the ſame buildings, in their ſuppoſed entire ſtate; that it may appear upon what authority ſome parts are reſtored.

N. B. The meaſures we make uſe of are Engliſh feet and inches.

A. Portico, which formed the grand front to the buildings A. B. C. D. It is deſcribed in plates III, IV, V, VI, VII, VIII, and XI.

B. Hexagonal court, to which the portico A leads, is deſcribed in plates III, IX, X, XI, and XX.

C. Quadrangular court, to which the court B leads, is deſcribed in plates III, and from XII to XX incluſive.

D. Great temple, to which the approach was through the foregoing portico and courts, is deſcribed in plates III, XXI, and XXII.

E. The moſt entire temple, which ſee deſcribed from plate XXIII to plate XLI incluſive.

F. The circular temple. See plates XLII, XLIII, XLIV, XLV.

G. A Dorick column, whoſe ſhaft conſiſts of ſeveral pieces, ſtanding ſingle on the elevated ſouth-weſt part of the city, where the walls incloſe a little of the foot of Antilibanus. We diſcovered nothing, either in the ſize, proportions, or workmanſhip of this column, ſo remarkable as a little baſon on the top of it's capital, which communicates with a ſemicircular channel, cut longitudinally down the ſide of the ſhaft, and five or ſix inches deep. We were told that water had been formerly conveyed from the baſon by this channel; but how the baſon was ſupplied we could not learn: as it greatly disfigures the ſhaft of the column, we ſuſpect it to be a modern contrivance.

The ſmall part of the city, which is at preſent inhabited, is near the circular temple, and to the ſouth and ſouth-weſt of it. We did not think the Turkiſh buildings worth a place in this plan; but the reader may ſee a view of them in the following plate. A great deal of the ſpace within the walls is entirely neglected, while a ſmall part is employed in gardens; a name which the Turks give to any ſpot near a town where there is a little ſhade and water.

H. The city walls, which, like thoſe of moſt of the ancient cities of Aſia, appear to be the confuſed patch-work of different ages. The pieces of capitals, broken entablatures, and, in ſome places, reverſed Greek inſcriptions, which we obſerved in walking round them, convinced us that their laſt repairs were made after the decline of taſte, with materials negligently collected as they lay neareſt to hand, and as haſtily put together for immediate defence.

I. The city gates: they correſpond in general with what we have ſaid of the walls; but that which is on the north ſide preſents the ruins of a large ſubaſſement, with pedeſtals and baſes for four columns, in a taſte of magnificence and antiquity much ſuperiour to that of the other gates.

The ground immediately about the walls is rocky, and little advantage is taken of a command of water, which might be much more uſefully employed than it is at preſent in the gardens. Some confuſed heaps of rubbiſh, which appear to have belonged to ancient buildings, both within and without the walls, are too imperfect to deſerve notice.

PLATE II.

View of the city of Balbec from the ſouth, ſhewing it's antiquities and Turkiſh buildings.

N. B. In this perſpective view the ſame letters mark the ſame buildings, of which they marked the plan in the foregoing plate.

 A. Turkiſh

A. Turkifh towers built on the ruins of the portico. See plate IV.
B. South-weft wall of the hexagonal court.
C. South wall of the quadrangular court.
D. Nine columns of the periftyle of the great temple on the fouth fide, which ftill continue to fupport their entablature, notwithftanding feveral unfuccefsful attempts of the Turks to deftroy them, in order to get at the iron employed in ftrengthening the building.
E. The moft entire temple.
F. The circular temple, now a Greek church.
G. The Dorick column. See this letter in plate I.
H. The city walls.
I. The weft gate.
K. A minaret or Turkifh fteeple. Inftead of bells, which are not ufed in Turky, a perfon is employed to call the people to prayers from the balcony, near the top of this minaret, at the five ftated times appointed in every twenty-four hours for divine worfhip.
L. A quarry of free ftone, near the city walls, from which probably the immenfe ftones employed in the fubaffement of the great temple were taken; while the more ornamented parts of thofe buildings were fupplied from a quarry of coarfe white marble, weft of the city, and at a greater diftance. In the firft quarry there are ftill remaining fome vaft ftones, cut and fhaped for ufe: that upon which this letter is marked, appears, by it's fhape and fize, to have been intended for the fame purpofe with the three ftones mentioned in plate III, letter X. It is not entirely detached from the quarry at the bottom. We meafured it feparately, and allowing for a little difagreement in our meafures, owing, we think, to it's not being exactly fhaped into a perfectly regular body *, we found it feventy foot long, fourteen broad, and fourteen foot five inches deep.
The ftone, according to thefe dimenfions, contains 14,128 cubic feet, and fhould weigh, were it Portland ftone, about 2,270,000 pounds avoirdupoize, or about 1135 tons.
M. Part of Antilibanus.
N. Part of M. Libanus.

PLATE III.

Plan of the great temple, and of the portico and courts leading to it.

N. B. The moft entire parts are diftinguifhed in this plan by croffed lines, the leaft entire by fingle lines, and the intermediate ftages of decay are marked by a mixture of both. But the precife degree of ruin in which we found thofe buildings will be more diftinctly feen by the views exhibited in plates IV, IX, XII, XXI, XXIV.

A. Stair leading to the portico.
B. Portico.
C. Lateral chambers, feparated from the portico by two pilafters.
D. D. D. D. Broken walls which were perhaps continued (or intended to be continued) from the portico and quadrangular court, till they met at right angles. There are no remains to ftrengthen this conjecture, further than it's being evident from the unfinifhed walls that fomething is wanting; and that it is plain from the negligent manner in which the external walls of the courts are built (which fee plate II, letter B and C,) that they were to have been covered by fomething.
E. Great door of communication between the portico and the hexagonal court.
F. Smaller fide-doors.
G. The hexagonal court. We think it not improbable that the particular buildings of this and the following court ferved as fchools and lodgings for the priefts of the Sun; whofe habitations † Strabo takes notice of his having feen at Heliopolis in Egypt.
H. Paffages between the portico and the hexagonal court.
I. Exedræ of the hexagonal court. The exedræ of the ancients, whether in their palæftræ or private houfes, were places where philofophers affembled to teach and converfe upon different parts of literature. Their form, according to Vitruvius and Alex. ab Alexandro, refembled much that of the buildings to which we give this name.
K. Chambers. Perhaps the priefts were lodged here.
L. Niches.
M. Paffage from the hexagonal court to the quadrangular court.
N. Lateral communications between the fame.
O. The quadrangular court.
P. It's rectangular exedræ, tetraftyle.
Q. It's rectangular exedræ, hexaftyle.
R. It's femicircular exedræ. See thofe of Diocletian's Baths.
S. It's chambers; probably for the priefts.
T. It's great niches; perhaps for Coloffal ftatues.
V. Smaller niches, in the femicircular exedræ, and between the pilafters of the quadrangular court.
W. The great temple of ten columns in front, and nineteen in flank; of which nine only are ftanding with their entablature. The bafes of the others are almoft all in their places, and fome of them with part of the broken fhaft; but there are no bafes to be feen of a veftibule, nor any part of the cell left. This temple is of the peripteros and decaftyle kind of the Greeks; but it's intercolumnation is none of the five forts which Vitruvius

* This may be the reafon why that diligent and indefatigable traveller, Dr. Pocock, differs from us in his meafures of this ftone, which he makes fixty eight feet long, feventeen feet eight inches wide, and thirteen feet ten inches deep.

† Ἐν δὲ τῇ Ἡλιουπόλει καὶ οἴκους εἴδομεν μεγάλους ἐν οἷς διέτριβον οἱ ἱερεῖς· μάλιστα γὰρ δὴ ταύτην κατοικίαν ἱερέων γεγονέναι φασὶ τὸ παλαιὸν φιλοσόφων ἀνδρῶν καὶ ἀστρονομικῶν. Strabo, Lib. xvii. p. 806.

mentions

mentions: a neceſſary conſequence of the great diameter of the columns, which would not admit even of the pycnoſtyle, the ſmalleſt diſtance which the Greek art of building had preſcribed.

X. Terras, or ſubaſſement, of the great temple; if we can apply this laſt name to that which ſupported no part of the temple. We think it probable that it was never finiſhed, as the expence and trouble of carrying away materials of this prodigious ſize could have anſwered no purpoſe. The reader may ſee, in plate XXIV, letter B, the manner in which the periſtyle was finiſhed before the ſubaſſement. By what we ſee of it at the weſt end, it appears that this ſubaſſement was to have conſiſted of three rows or ſtrata of ſtones, like that of the entire temple; the loweſt forming the mouldings of the ſocle with part of the die; the ſecond forming the greateſt part of the die; and the higheſt forming the remaining part, with the mouldings of the cimaſa. The loweſt ſtratum is ſeen in this plan. We have marked the length of the ſtones: their breadth, not including the projection of the mouldings of the ſocle, is ten feet five inches; and their height thirteen feet. The ſecond ſtratum, forming the greateſt part of the die of this ſubaſſement, is ſeen at the weſt end. We could not get to meaſure the height and breadth of the ſtones that compoſe it, which however appeared to be the ſame as in the lower row; but we found the length of three of them to make together above a hundred and ninety feet, and ſeparately ſixty three feet eight inches, ſixty four feet, and ſixty three feet. We have conjectured (in our account of the ancient ſtate of theſe buildings) that this temple was called τρίλιθον from theſe three great ſtones. To the weſt a ſolid foundation of rough ſtones, upon which the ſubaſſement is built, appears about twelve feet above the ground.

The buildings in this plan are raiſed a conſiderable height from the ground by very ſolid arches; which ſee under letter E of the following plate.

P L A T E IV.

View of the portico in it's preſent ruinous ſtate.

A. Modern towers, built upon the lateral chambers. See plate III, letter C.

B. An Attic, which is carried on through the two courts, and ſeems to have been ornamented with ſtatues.

C. Entablature, which is the ſame on the outſide and inſide of the portico. See plate VIII.

D. Lateral chambers. See their ſections, plates VI and XI.

E. Doors leading to the arches which ſupport the portico and the two courts. The ſections of thoſe arches, in plates X, XI, XIII and XIV, ſhew that they communicate with one another, and are carried on in the ſame direction with the walls of the portico and courts, to which they give both ſolidity and elevation. The ruſtick manner in which they are built, of vaſt unchizzled ſtones, would make it ſeem as if nothing elſe was intended by them; and yet ſome heads carved in alto relievo upon the key-ſtones, which project at regular diſtances, made us ſuſpect they might alſo have anſwered ſome myſterious purpoſes of the antient religion of this temple. They are in ſome places almoſt filled up with rubbiſh, and very indifferently lighted by the funnels, which ſee plate X, letter F; ſo that we could only diſcover by torch-light one of thoſe heads diſtinctly, which had a youthful face with horns like a Serapis. We could alſo obſerve upon the ſame ſtone ſome Roman characters, but ſo indiſtinct that we found it impoſſible to make out a word. The ſame obſcurity and rubbiſh alſo prevented our taking an exact plan of thoſe arches.

F. Rough wall, which we ſuppoſe was covered by the ſtair, as repreſented in the following plate.

G. Pedeſtals of the columns of the portico. Upon two of them marked with this letter are the inſcriptions, which ſee page 11. Theſe columns were ſtanding in La Roque's time, 1688; if we may at all truſt to his account, which contains ſo much ignorant admiration, and ſo little intelligible deſcription.

H. Turkiſh wall.

I. Great door leading to the hexagonal court.

K. Smaller lateral doors, with niches over them, leading to the ſame. See plate VII.

L. Tabernacles for ſtatues. The columns of all the tabernacles of theſe ruins are taken away, as well as all the ſtatues, and every thing that was portable.

M. The ſouth-weſt part of the city.

P L A T E V.

Upright of the portico in it's perfect ſtate.

No ornament ſeems wanting to complete this grand front to the whole building, as it is here reſtored, except the ſtatues on the Attic and in the tabernacles. How far it may have been farther extended on both ſides, beyond the lateral chambers, can only be conjectured. See plate III, letter D. The doors marked E, in plate IV, are omitted here by a miſtake, which was not diſcovered till the plate was engraved.

Several artifts have obferved a fimilitude between fome European buildings and fome parts of the ruins of Palmyra and Balbec; from which they have, perhaps too haftily, concluded that the former were copied from the latter. The portico of the Louvre at Paris has been compared in this light with fome parts of the ruins of Palmyra, as alfo with the portico defcribed in this plate: but we cannot difcover any foundation for inferences fo injurious to the memory of the architect who built that noble ftructure, which is as juftly admired as it is unaccountably neglected.

PLATE VI.

Longitudinal fection of the fame.

See it's tranverfe fection plate XI.

PLATE VII.

Smaller door of communication, between the portico and hexagonal court.

A. The door.
B. Niche over the door.
C and D. Tabernacles of the portico.

PLATE VIII.

Order of the portico.

PLATE IX.

View of the hexagonal court, in it's prefent ruinous ftate, as you approach it from the portico defcribed in the foregoing plates.

A. Exedræ of the hexagonal court on it's fouth-weft fide.
B. Exedræ of the fame on it's north-weft fide.
C. The moft entire temple.
D. Part of the great temple.
Mount Libanus is feen, in this view, at a diftance.

PLATE X.

Upright of the eaft, fouth-eaft, and north-eaft fides of the fame court.

A. B. The north-eaft fide.
B. C. The eaft fide.
C. D. The fouth-eaft fide.
E. Section of the irregular chambers, which form the northern and fouthern angles of the hexagon. See plate III, letter K.
F. Section of one of the arches on which the building is fupported; with a funnel for the admittance of light and air.
G. Section of another not lighted.

PLATE

PLATE XI.

Section of the ſtair, portico, and hexagonal court.

A. The ſtair.
B. C. The portico.
C. D. Veſtibule between the portico and the hexagonal court. See plate III, letter I.
D. E. South-eaſt ſide of the hexagonal court.
E. F. South-weſt ſide of the ſame.
F. G. South ſide of the paſſage from the hexagonal to the quadrangular court.
H. Arches ſupporting the whole building.

PLATE XII.

View of the quadrangular court, in it's preſent ſtate, as it is ſeen from the paſſage between it and the hexagonal court.

A. The ſouth ſide of the court.
B. The north ſide of the ſame.
C. The moſt entire temple.
D. The great temple.
Mount Libanus appears in this view as in plate IX.

PLATE XIII.

Upright of half the eaſt ſide of the quadrangular court, to which the other half is perfectly ſimilar. See plate III.

A. Niches, with tabernacles above them, between the pilaſters. See plate XVIII, XIX, and XLV.
B. Door of the lateral communication between the two courts. See plate III, letter N.
C. Great niche. See plate III, letter T.
D. Exedræ.
E. Door of one of the chambers. See plate III, letter G.
F. Arch ſupporting the building.

PLATE XIV.

Upright of the north ſide of the quadrangular court, ſimilar to the ſouth ſide.

A. Niches and tabernacles.
B. Door of one of the chambers. See plate III, letter S.
C. Rectangular exedræ, tetraſtyle.
D. Semicircular exedræ.
E. Rectangular exedræ, hexaſtyle.
F. Door of one of the chambers. See plate III, letter S.
G. Arch ſupporting the building.

PLATE XV.

Longitudinal ſection of one of the rectangular exedræ of the quadrangular court.

A. B. Tabernacles of the exedræ.
C. Entablature, which is the ſame in the exedræ and in the court. See plate XX.
D. Arched ſoffit.

PLATE XVI.

Tranſverſe ſection and plan of the ſame.

A. Plan of the columns in the front of the exedræ: ſome remaining fragments ſhew they were of one piece of granite.
B. Plan of the tabernacles of the exedræ in front.
C. Plan of the lateral tabernacles of the ſame.

PLATE XVII.

Plan and upright of the ſemicircular exedræ.

A. Niche. See plate XVIII.
B. Tabernacle above it. See plate XIX.
C. Entablature. See plate XX.
D. Arched ſoffit.

PLATE XVIII.

Upright of the niche in the ſemicircular exedræ, and between the pilaſters in the quadrangular court, with part of the tabernacle above it.

A. Back of the niche. See it's depth plate XLV.
B. It's pilaſter, of the compoſite order, ornamented with oak leaves.
C. Great pilaſter of the court. See it's entire order, plate XX.
D. Frieze within the niche, having it's breadth equal to the height of the compoſite capitals of the pilaſters.
E. Shell forming the top of the niche.
F. Pedeſtal for a ſtatue.
G. Columns of the tabernacle above the niche.
H. Receſs cut in the wall, to give the tabernacle a proper depth.

PLATE XIX.

Plan and upright of the tabernacle, above the niche deſcribed in the laſt plate.

A. Plan of the tabernacle.
B. C. It's depth in the wall.
D. Plan of it's compoſite columns.
E. Plan of the pilaſter of the courts. Plate XX ſhews it's order.

PLATE XX.

Order of the two courts.

The ſhafts of thoſe columns were of one piece of granite; the baſes and capitals were of the ſame materials with the reſt of the building.

PLATE XXI.

Views of both temples, in their preſent ſtate, from the weſt.

A. Nine columns of the great temple.
B. The moſt entire temple.
C. The Turkiſh towers, built upon the ruins of the great portico.

D. The

D. The great niches of the quadrangular court.
E. Great door leading to the portico.
F. A door leading to thofe arches already defcribed, which fupport the building.

PLATE XXII.

Order of the great temple.

The fhafts of thefe columns confift of three pieces, joined moft exactly without cement, (which is ufed in no part of thefe buildings) and ftrengthened by iron pins received into a focket worked in each ftone. Moft of the bafes had two fuch fockets, one circular and another fquare, correfponding to two others of the fame fhape and dimenfions in the under part of the fhaft. By meafuring fome of the largeft of thofe which were circular, we found the iron pin which they received muft have been a foot long, and above a foot diameter. When we obferved, by finding fuch fockets in all the fallen fragments of this temple, that each ftone had probably been ftrengthened in this manner, we were lefs furprifed at the quantities of iron faid to be carried away by the Bafhas of Damafcus, at different times, from thefe ruins, on which they had left moft evident marks of their violent, though unfuccefsful, attempts to get at the iron of the columns which are ftanding. How much this method contributes to the ftrength of the building is remarkably feen in the moft entire temple, plate XXIV; where a column has fallen againft the wall of the cell, with fuch violence as to beat in the ftone it fell againft, and break part of the fhaft, while the joinings of the fame fhaft have not been in the leaft opened by the fhock.

PLATE XXIII.

Plan of the moft entire temple.

This temple is irregularly placed with regard to the former, and is alfo built upon a much lower horizontal plan; fee plate XXIV: and yet on the fouth fide it appears that it's fubaffement is raifed confiderably from the ground by a very folid foundation, in the fame manner as that of the great temple.

N. B. The croffed lines mark what is ftanding, the fingle lines what is ruinous, and the outline what is entirely deftroyed.

A. Stair, now deftroyed, which was ftanding in La Roque's time. The number of fteps is determined by the height of the fubaffement.
B. Periftyle, of eight columns in front, and fifteen in flank.
C. Veftibule; in which the columns are of a lefs diameter than thofe of the periftyle.
D. Door of the temple. On each fide of it is a ftair, by which we got up to the top of the cell, and could walk round it.
E. The body of the cell; in which we have thought proper to omit two walls parallel to the north and fouth walls of the cell, as evidently of a more modern conftruction than the reft of the temple. See the remains of thofe walls in the view of the infide of this temple, in it's prefent ftate, plate XXXV, letter F.
F. The weft end of the temple, which is divided from the body of the cell. See plate XXXVI; where it appears how much the pavement of this part is raifed above that of the cell, from which there was a ftair to it: and on each fide of this ftair was another to defcend from the cell to two vaults, which are under the raifed pavement of this weft end. We examined thofe vaults by torch-light, and found them pretty much choaked up with rubbifh; but, as far as we could fee, unornamented. The middle of this raifed part had a feparate arched foffit belonging to it, under which the golden ftatue of the God defcribed by Macrobius * was probably

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* See pag. 8 preceding.

bably placed. This ſort of throne we ſhall call the Thalamus, as it anſwers exactly to that ſacred part of the temple of the Syrian Goddeſs at Hieropolis, to which Lucian gives this name in the following paſſage: Ἔνδοθεν δὲ ὁ νηὸς, οὐκ ἁπλόος ἐστι, ἀλλὰ ἐν αὐτῷ θάλαμος ἄλλος πεποίηται. ἄνοδος καὶ ἐς τοῦτον ὀλίγη. θύρῃσι δὲ οὐκ ἤσκηται, ἀλλ᾽ ἐς ἀντίον ἅπας ἀναπέπταται. ἐς μὲν οὖν τὸν μέγαν νηὸν πάντες ἐσέρχονται. ἐς δὲ τὸν θάλαμον οἱ ἱρέες μοῦνον. οὐ μέν τοι πάντες ἱρέες, ἀλλὰ τοὶ μάλιστα ἀγχίθεοι τέ εἰσι, καὶ τοῖσι πᾶσα ἐς τὸ ἱρὸν μέλεται θεραπείη. ἐν δὲ τῷδε ἕαται τὰ ἕδεα, ἥ τε Ἥρη, καὶ τὸν αὐτοὶ Δία ἐόντα ἑτέρῳ οὐνόματι κληΐζουσι. ἄμφω δὲ χρύσεοι τέ εἰσι, καὶ ἄμφω ἕζονται.

PLATE XXIV.

View of both temples, in their preſent ſtate, from the ſouth.

A. The moſt entire temple.
B. Nine columns of the periſtyle of the great temple. Here we may obſerve that the rough foundation, which ſupports thoſe columns, was to have been hid by a ſubaſſement like that on the weſt and north; which ſee plate III, letter X.
C. Turkiſh additions, to convert the temple into a fortification.
D. Houſes now inhabited.

PLATE XXV.

Upright of the front of the entire temple, in it's perfect ſtate. In this and the following plate we ſee the different dimenſions of the orders of the periſtyle and veſtibule; the capital of the latter being on a level with the frieze and architrave of the former; which is more diſtinctly obſerved in plates XXVIII and XXXVI.

The authority for the frieze in the pediment may be ſeen in plate XXI, letter B.

PLATE XXVI.

Upright of the flank of the ſame.

PLATE XXVII.

Order of the periſtyle of the ſame.

The ſhafts of theſe columns are moſt of them of three pieces, though a few conſiſt of two pieces only. We have obſerved, in our account of the ancient ſtate of theſe buildings, that there is a likeneſs between this entablature and that of the great temple which could not be accidental; and we think every body will conclude, from an evident repetition of the ſame ſingularities, that the one is almoſt an exact copy of the other.

PLATE XXVIII.

Tranſverſe ſection of the veſtibule.

N. B. The ſhaded part only is ſtanding.

A. Profile

A. Profile of the entablature of the foregoing plate: it is compofed of two pieces, one forming the corniche, and the other the frieze and architrave, as is here reprefented.
B. Tranfverfe fection of the lacunari; fhewing their curve, and the manner in which they are fupported, on one fide, by the external corniche of the cell, and, on the other, by the internal architrave of the periftyle.
C. Profile of the external entablature of the cell.
D. Profile of the entablature of the veftibule.
E. Part of the arched foffit of the veftibule which remains.
F. Projection which is carried quite round the cell, from one of the antæ to the other, but is not continued in the veftibule: fee plate XXX.
G. Section of the fubaffement; fhewing it's projection two feet beyond the bafes of the columns it fupports.

PLATE XXIX.

The lacunari.

A. B. Projection of the corniche of the cell fupporting the lacunari on one fide, as we have feen in the laft plate.
a. b. Projection of the internal architrave of the periftyle, by which the lacunari are fupported on the other fide; as the laft plate alfo fhews.
A. B. b. a. Shews the dimenfions of one of the pieces of marble, of which the lacunari are compofed; half of which piece contains all the variety of ornaments which are repeated in this foffit round the temple, and which confifts of an alternate fucceffion of one hexagon and four rhombs, inclofing figures and heads in alto relievo, with the intermediate triangular fpaces ornamented in the manner here fhewn. The rhomboid pannels contain heads of Gods, Heroes, and Emperours: the hexagons alfo contain heads of the fame fubjects, and fometimes entire figures relative to antient mythology; as Leda, Ganymede, &c. The great height at which thefe figures are placed, in a narrow portico, added to the blacknefs and duft contracted by fome hundred years neglect, made it impoffible for us to diftinguifh the fubjects of the fculpture fufficiently to make drawings of them all.
C. Plan of the fhafts of the columns of the periftyle, in their fuperiour contracted diameter.
D. Soffit of the architrave.

PLATE XXX.

Order of the antæ.

The ornament, which is here marked five feet and five inches above the bafe, is carried quite round the cell, as we have obferved of the projection above it, marked F, plate XXVIII: this entablature alfo, as well as the mouldings of the bafe, is continued round the cell.

PLATE XXXI.

Order of the veftibule.

The fhafts of thefe columns are fome of two and fome of three pieces: the flutings have been begun, but are left unfinifhed.

PLATE XXXII.

Upright of the door of this temple.

The fide-architraves of this door are of one piece of marble each; and the fuperiour architrave is of three pieces.

PLATE XXXIII.

Scroll and architrave of the fame.

A. The fcroll in front.
B. Profile of the fame, fhewing it's double volute.
C. Mouldings and plan of the architrave. The flank of the fide-architrave was to have been adorned with fculpture, as well as it's front; which appears by a fmall part that was begun. The workmanfhip of this door is finifhed with great delicacy: the attitudes of the Cupids in the great face are all different; nor are the fruits and flowers of the fecond face the fame all round: a variety which this fpecimen could not exprefs, and which we did not think worth a more particular detail.

PLATE XXXIV.

Corniche, frieze, and foffit of the fame.

A. The corniche.
B. The frieze terminated by the fcroll, as well as part of the corniche.
C. C. The fuperiour and fide architrave fhewn in the laft plate, letter C.
D. The fcroll.
E. Soffit of the door. The caduceus, which the eagle holds in his claws, is fhut at the top, and has no fnake's heads.

PLATE XXXV.

View of the infide of the temple from the door, in it's prefent ftate.

A. Wall of the elevated weft end of the cell. The four unfinifhed pilafters feen here are cut out of the fame ftones which form the wall of the cell, and confequently were part of the original plan of the temple; but for what ufe they were intended we are at a lofs to guefs.
B. North and fouth walls of the cell.
C. Part of the entablature of the Thalamus, which ftill remains.
D. E. Pilafters and half-columns, which fupported that entablature.
F. Foundations of two walls now deftroyed, which, in La Roque's time, fupported columns, dividing the cell into three naves: an addition which was certainly made when the temple was converted into a Chriftian church.
G. Door leading to one of the vaults defcribed in plate XXIII, letter F. See plate XL, letter K.

PLATE XXXVI.

Longitudinal fection of the temple.

N. B. The roof, which is deftroyed, is marked only by an out-line.

A. Wing of the ftair.
B. Columns of the periftyle.
C. The lacunari.
D. Columns of the veftibule.
E. Arched foffit of the fame.
F. Side-architrave of the door of the temple.
G. Fluted half-columns of the internal order of the cell. The manner in which the upper parts of their fhafts are flanked by half-pilafters, rifing from the bottom of the tabernacles, is feen in plate XXXIX.
H. Their fubaffement or ftylobat.
I. Niches for ftatues.
K. Tabernacles for ftatues.
L. Arched foffit of the temple.
M. Afcent from the cell to the Thalamus. The ftair which was here is deftroyed.
N. Defcent from the cell to the vaults under the weft end. The ftairs which were here are alfo deftroyed.
O. Pilafters and half-columns dividing the body of the cell from the elevated weft end.
P. Four plain niches to the north and fouth of the Thalamus.
Q. Vault under the Thalamus.
R. Arched foffit of the Thalamus.
S. Weft wall of the cell of the temple.

PLATE XXXVII.

Internal order of the cell.

The fhafts of thefe columns are of feveral pieces; being compofed of the fame ftones which form the wall of the cell. Their projection from the wall is fomething more than half a diameter; which occafions thirteen flutings to be feen, out of twenty four which the whole circumference would confift of.

PLATE XXXVIII.

Upright of the niches for ftatues, with part of the tabernacles.

A. Depth

A. Depth of the niche taken from the wall of the cell.
B. Pilafter of the niche. The ornaments of the impoft and arch are the fame. See the foffit of the arch in plate XLVI.
C. Fluted half columns of the internal order of the cell. See plate XXXVII.
D. Corniche above the niche.
E. Pedeftal upon that corniche, fupporting the tabernacles. The projection in the middle was for a ftatue.
F. Recefs in the wall, to give fufficient depth to the tabernacle. See plate XLVI.
G. Lower part of a half-pilafter forming the fides of that recefs, whofe capital terminates with the capital of the fluted column; as may be feen in plate XLVI, Fig. I, letters G and H.
H. Point fhewing the direction of the axis of the column of the tabernacles above.

PLATE XXXIX.

Upright of the tabernacles above the niches of the laft plate, with their plan.

A. Plan of the projecting part of the pedeftal, which fupported a ftatue.
B. Part of the plan of the half-column.
C. Plan of the column of the tabernacle.
D. Plan of the half-pilafter, which is on each fide of the recefs formed in the wall, to give the tabernacle a proper depth.
E and F. The depth of that recefs.

PLATE XL.

Tranfverfe fection of the temple.

N. B. The fhaded part fhews what is ftanding.

A. Section of the fubaffement.
B. Columns of the periftyle.
C. The lacunari.
D. Section of the north and fouth wall of the cell.
E. Section of the fubaffement, or ftylobat, of the internal order of the cell.
F. Section of the corniche fupporting the tabernacles.
G. Section of the pediment of the tabernacles.
H. Open tabernacles for ftatues, between the cell and the elevated weft end.
I. Open arches or niches, alfo for ftatues.
K. Doors to defcend from the cell to the vaults.
L. Half-columns of the internal order of the cell (fee plate XXXVII) joined here with pilafters, feparating the cell from the more elevated weft end.
M. Weft wall of the cell with the unfinifhed pilafters. See plate XXXV, letter A.
N. Arched foffit of the temple.
O. Arched foffit of the Thalamus.

PLATE XLI.

Perfpective view of the temple laft defcribed, in it's prefent ftate.

PLATE XLII.

Plan of the circular temple.

The order of this temple without is Corinthian, and within both Corinthian and Ionic. The fhafts of the columns, as well without as within, are of one piece: the lower or Ionic ftory is at prefent converted into a Greek church, and feparated from the higher or Corinthian ftory for that purpofe.

A. The ftair; on the ruins of which now ftands a Turkifh houfe. See plate XLIII.
B. Cell of the temple. See it's two orders plate XLV.
C. Plan of the external columns and their ftylobat.
D. Plan of their architrave.

PLATE XLIII.

Front view of the fame, in it's prefent ftate.

A. Part of the arched ſoffit which remains.
B. External entablature. We ſaw nothing in this order which deſerved more particular notice.
C. The door.
D. Tabernacle oppoſite to the door.
E. Modern addition, by which the door has been walled up.
F. Turkiſh houſes.

PLATE XLIV.

Back view of the ſame, in it's preſent ſtate.

A. Part of the arched ſoffit.
B. The entablature.
C. Ornaments of Cupids, holding feſtons of fruits and flowers, between the capitals of the pilaſters.
D. Niche, in which remains the pedeſtal for a ſtatue.
E. Faſcia, which is continued round the temple between the pilaſters.
F. Wall of the cell.
G. Stylobat.
H. Turkiſh houſes.

PLATE XLV.

Tranſverſe ſection of the ſame.

A. Part of the arched ſoffit.
B. External and internal entablature.
C. Superiour order, Corinthian.
D. Inferiour order, Ionic.
E. Stylobat of the Ionic order.
F. Section of the wall of the cell.
G. Section or profile of the faſcia, marked E in the laſt plate.
H. External ſtylobat.

PLATE XLVI.

Fig. I. Section of the niches and tabernacles of the plates XXXVIII and XXXIX.

A. Half column of the internal order.
B. Depth of the niche.
C. Receſs in the wall of the cell forming the niche.
D. The arched ſoffit of the niche.
E. Projection of the corniche above the niche, on which the columns of the tabernacles are ſupported.
F. Section of the entablature and pediment of the tabernacle.
G. Capital of the pilaſter.
H. Capital of the half column.

Fig. II. Section of the niches and tabernacles of plates XVIII and XIX.

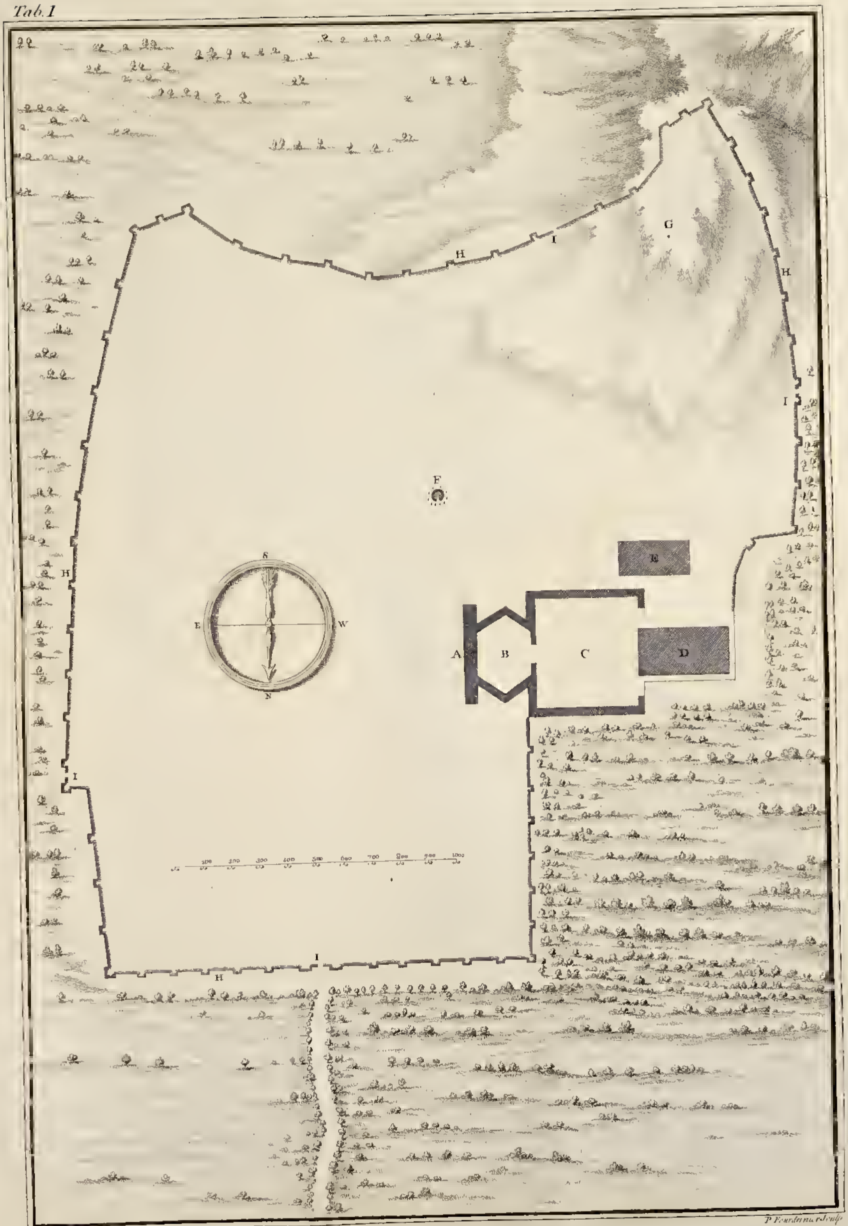
A. Pilaſters of the court.
B. Pilaſter of the niche, of the compoſite order.
C. Depth of the niche.
D. Section of the ſuperiour part of the niche.
E. Section of the pedeſtal of the tabernacle.
F. Depth of the tabernacle.
G. Section of the entablature and pediment of the tabernacle.

Fig. III. Two orders of columns, which are ſeen in the angles of all the rectangular exedræ of both courts.

A. Firſt order; which is upon a level with the niches of thoſe exedræ.
B. Second order; upon a level with the tabernacles of the ſame.
C. Angular pediment.

FINIS.

Tab. I



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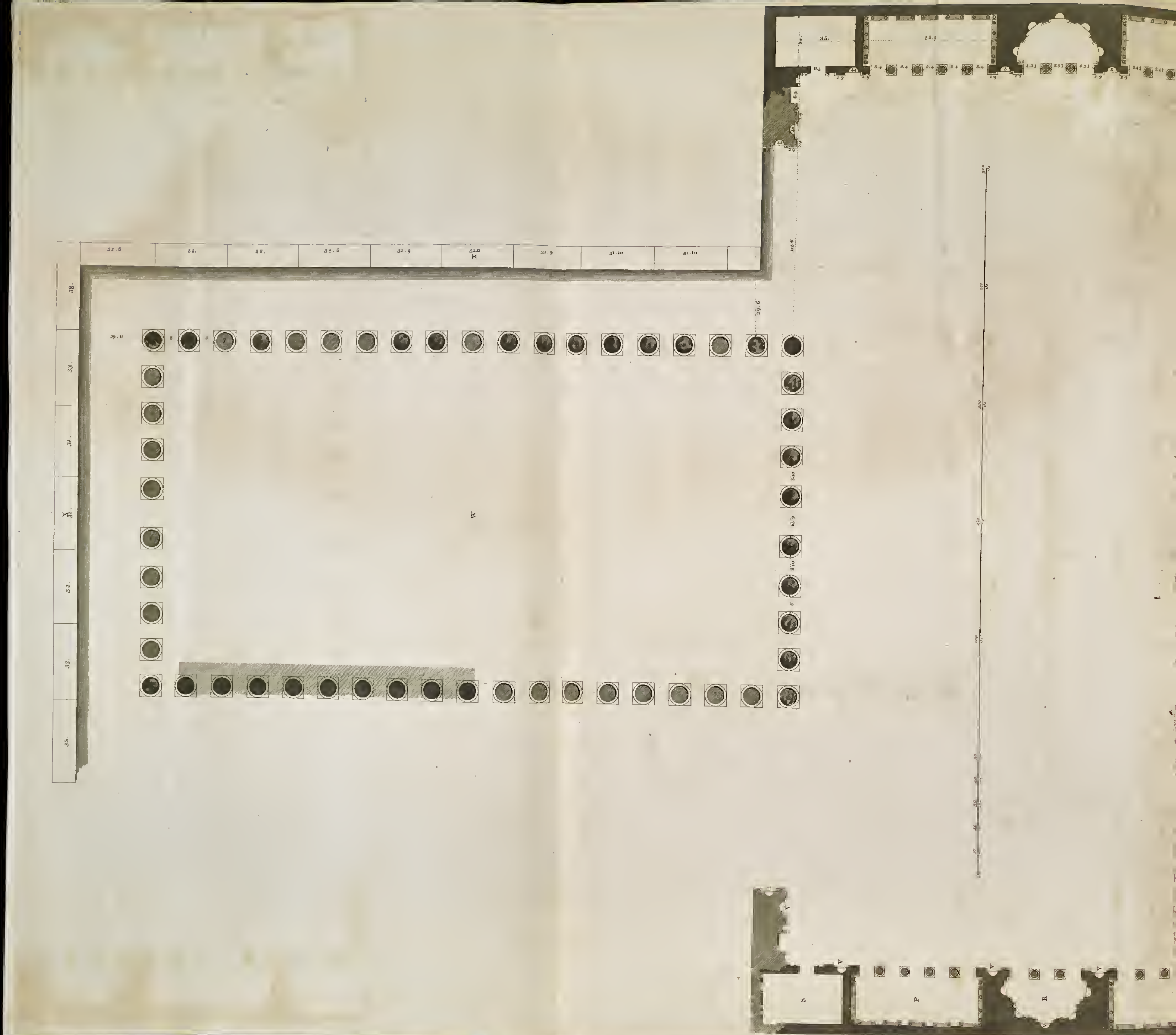
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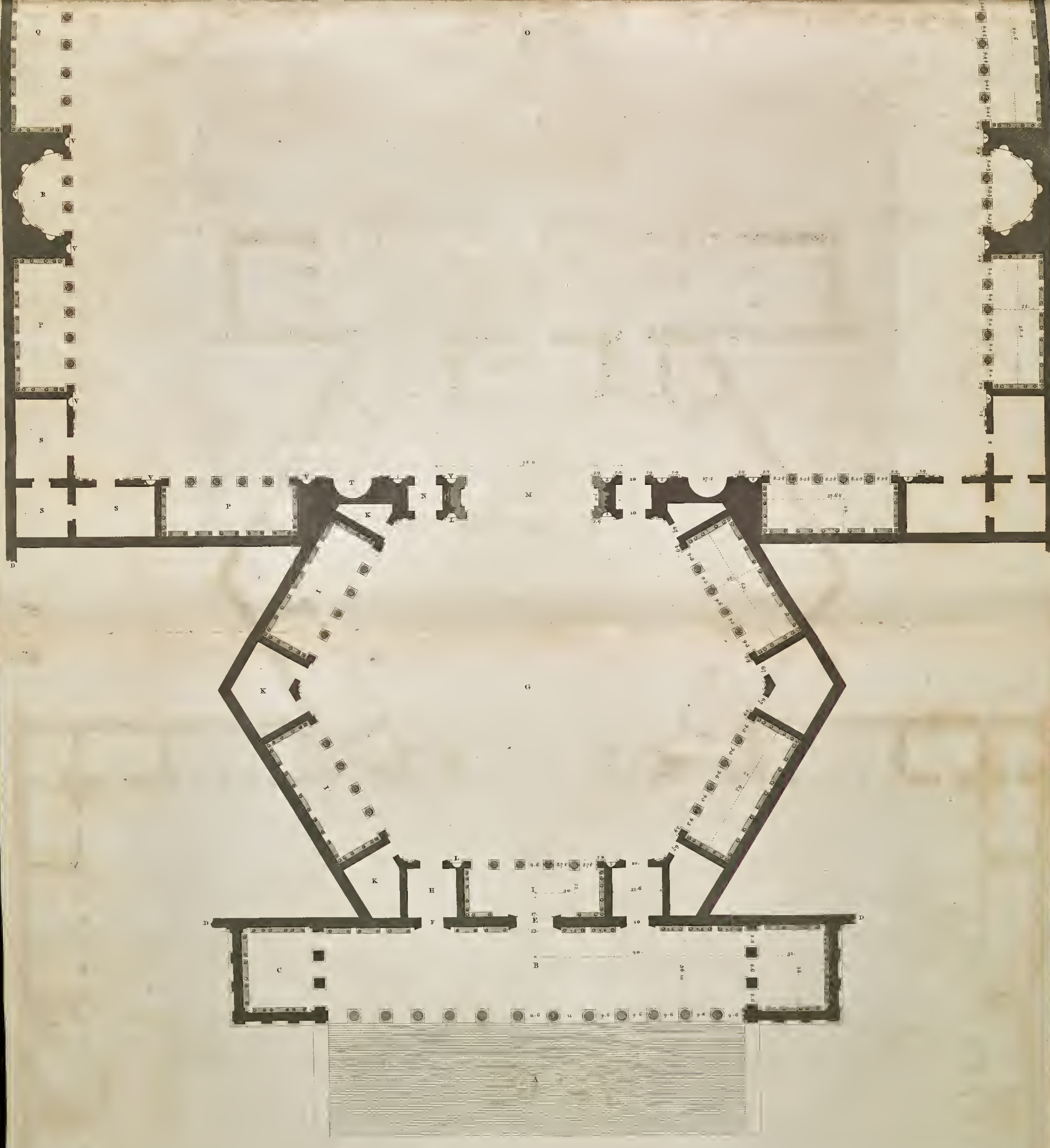


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T. Major Sculp





Borra Arch. Del.

P. Fourdrinier Sculp.

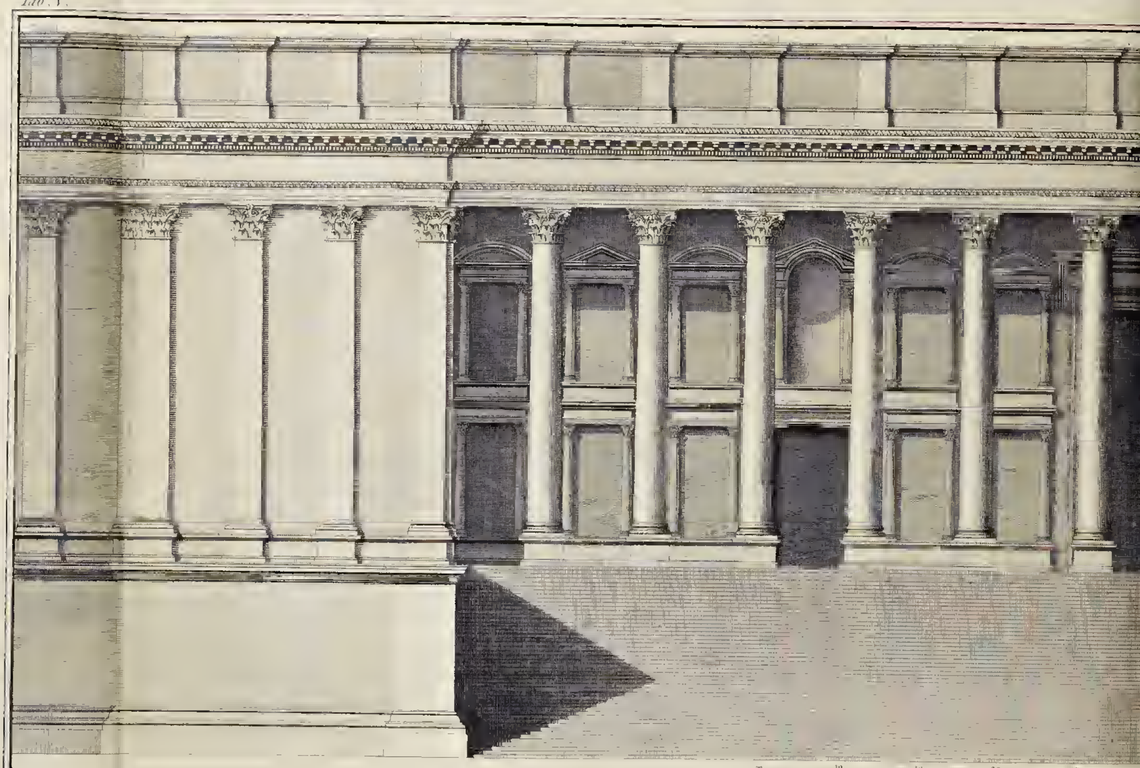
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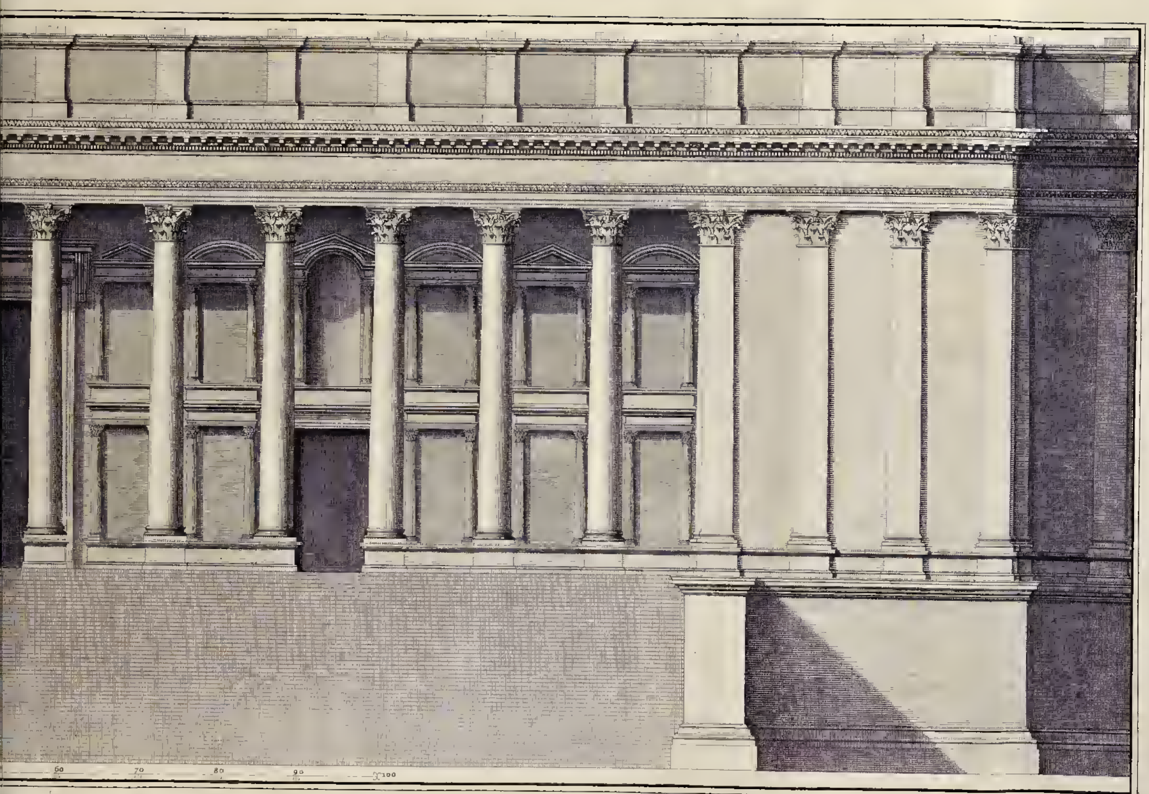
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T. Major Sculp.

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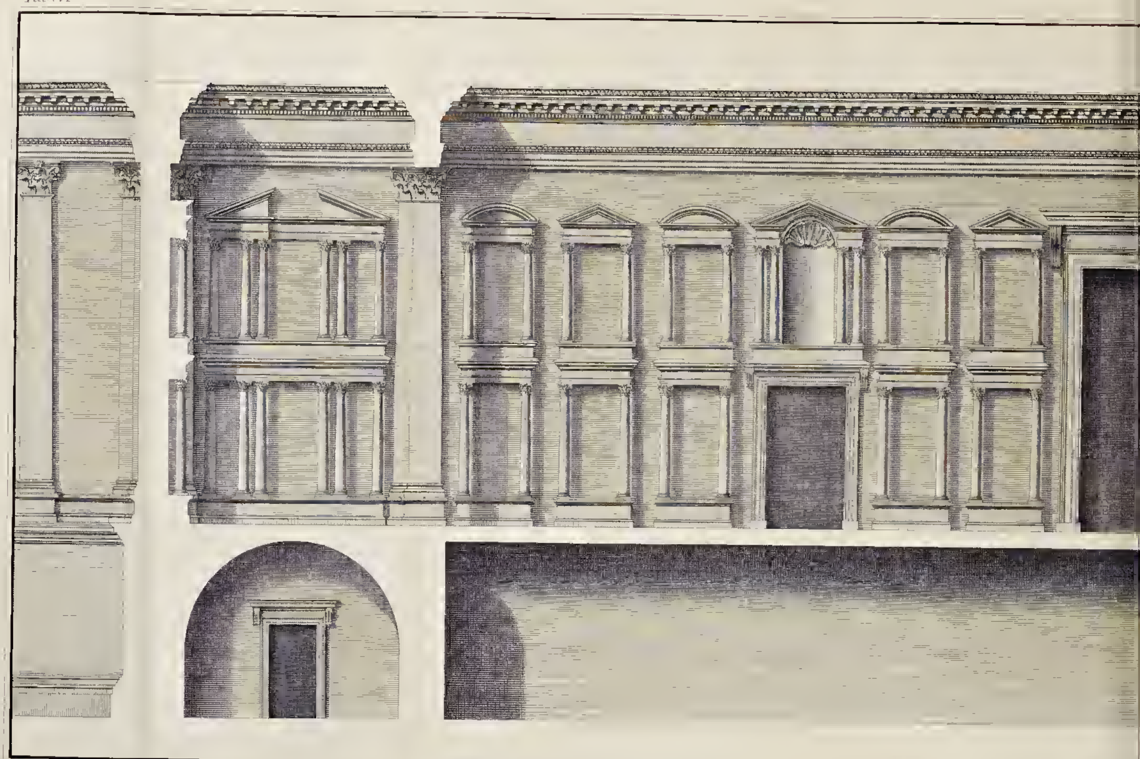


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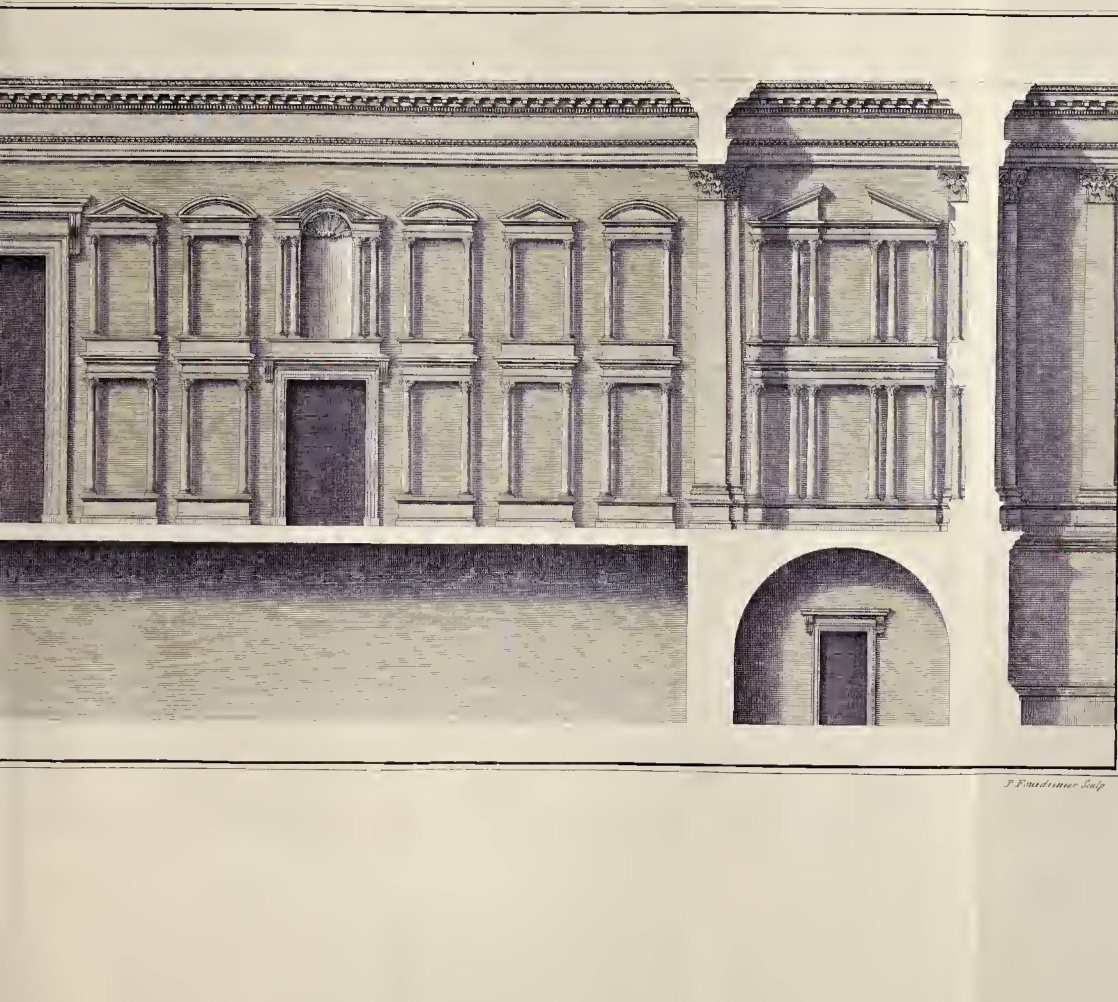


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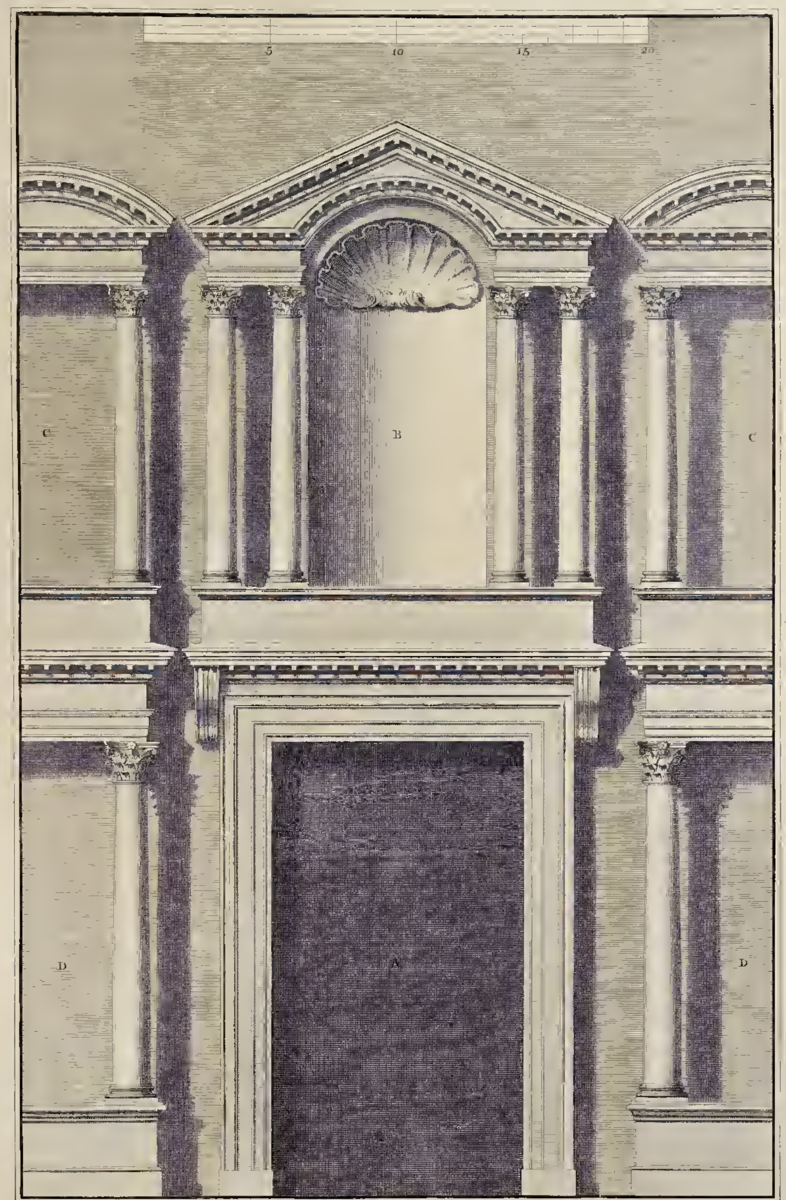


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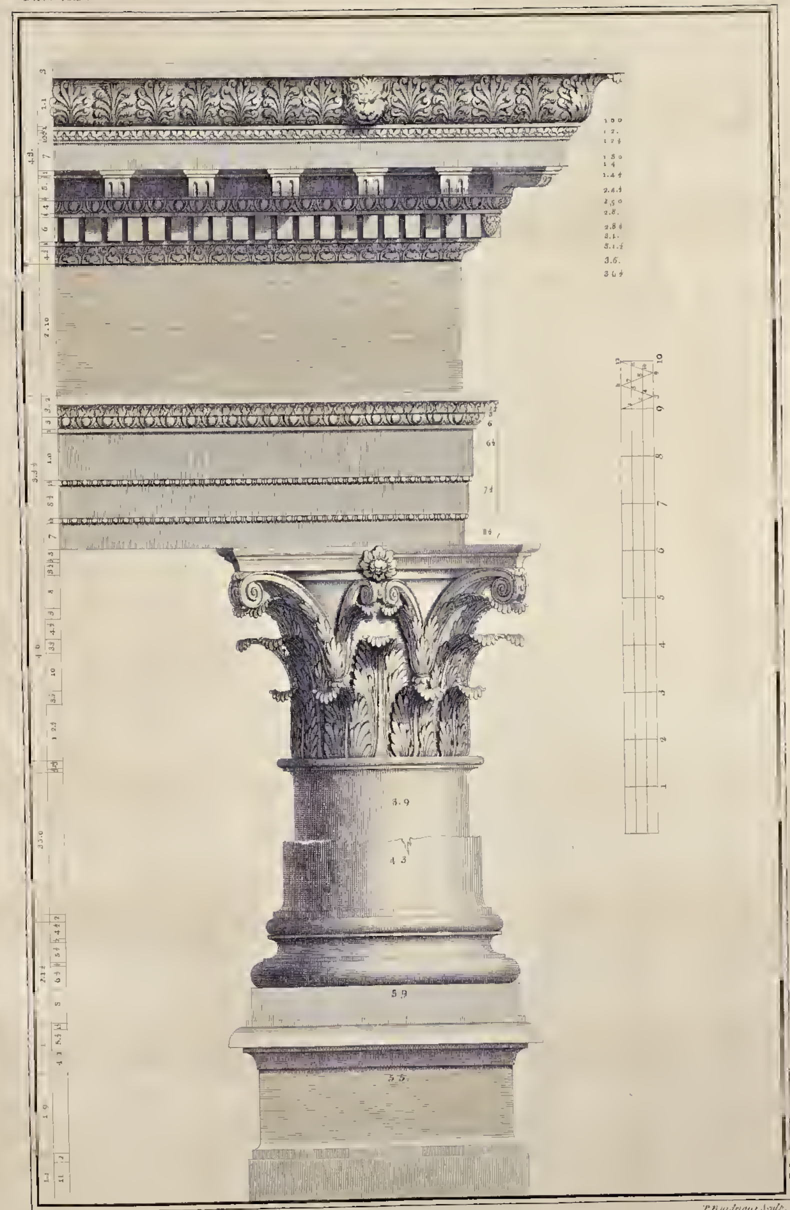
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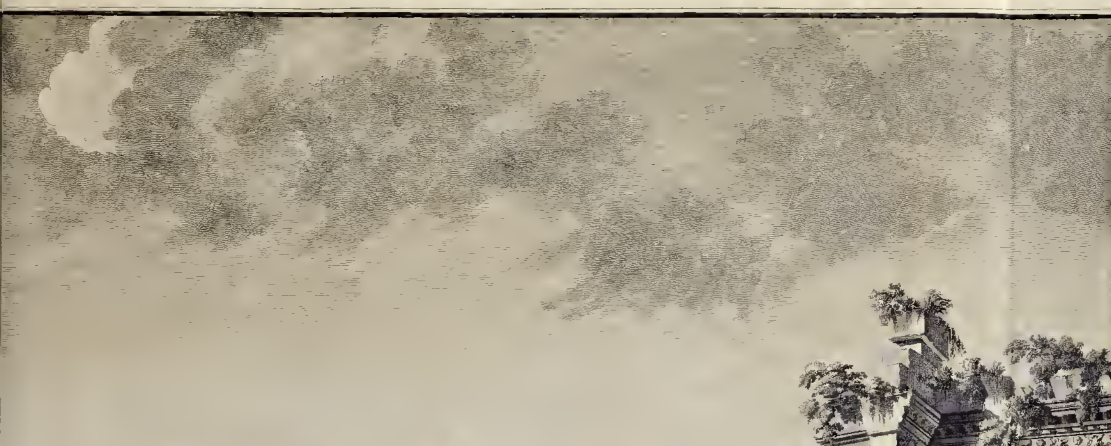


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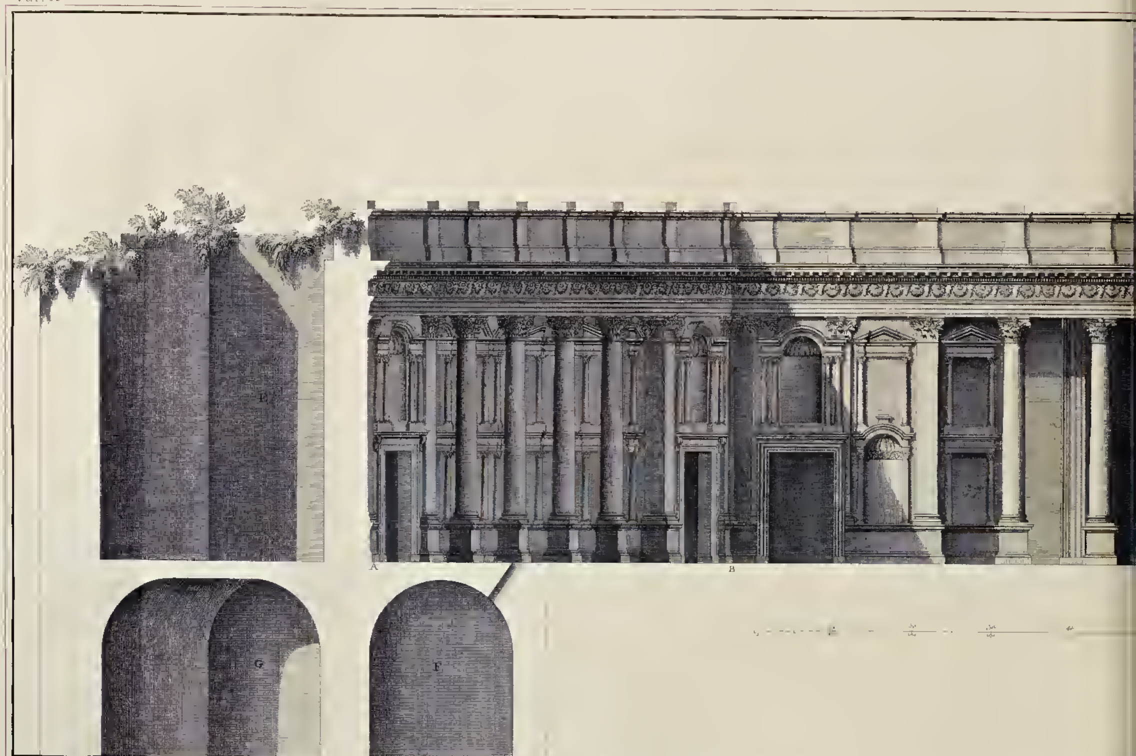


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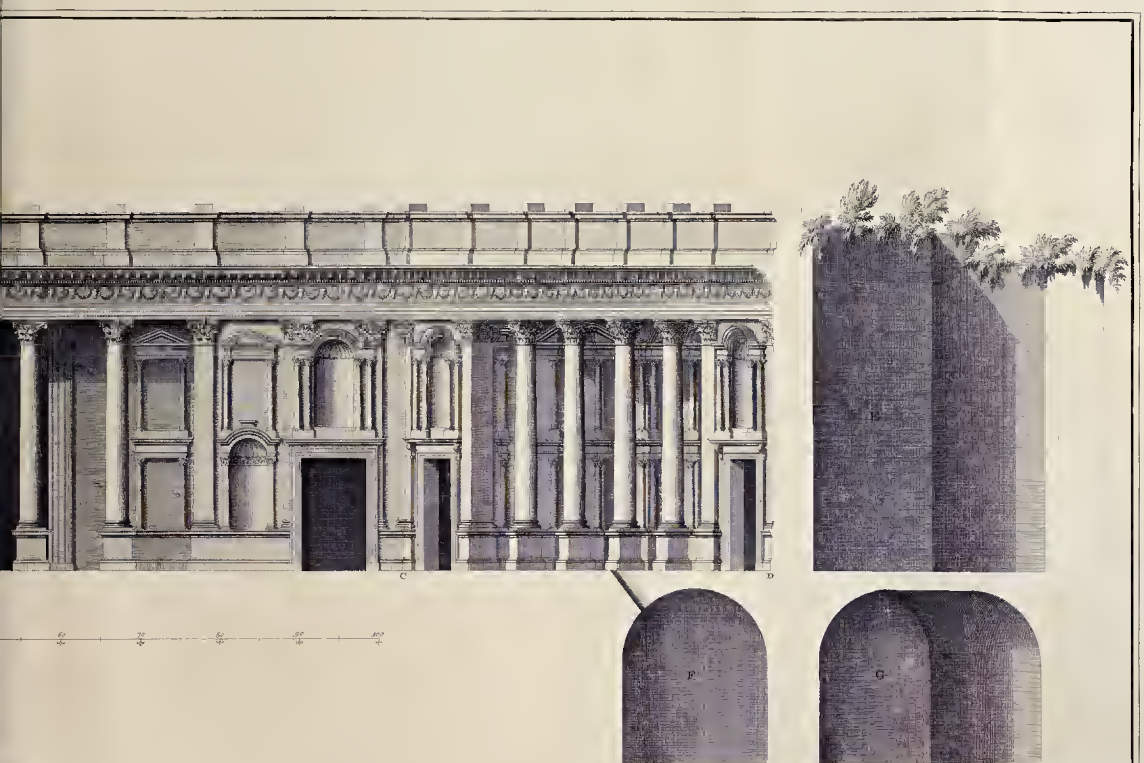


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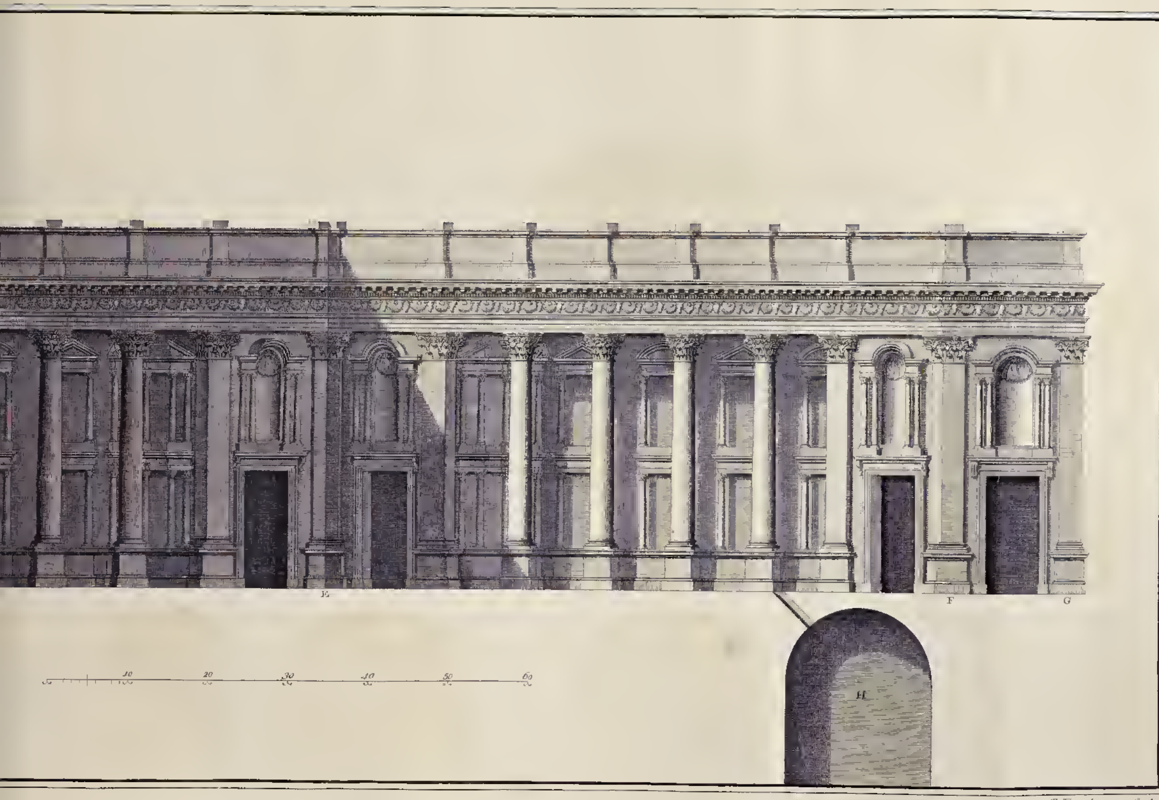


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Tab XI



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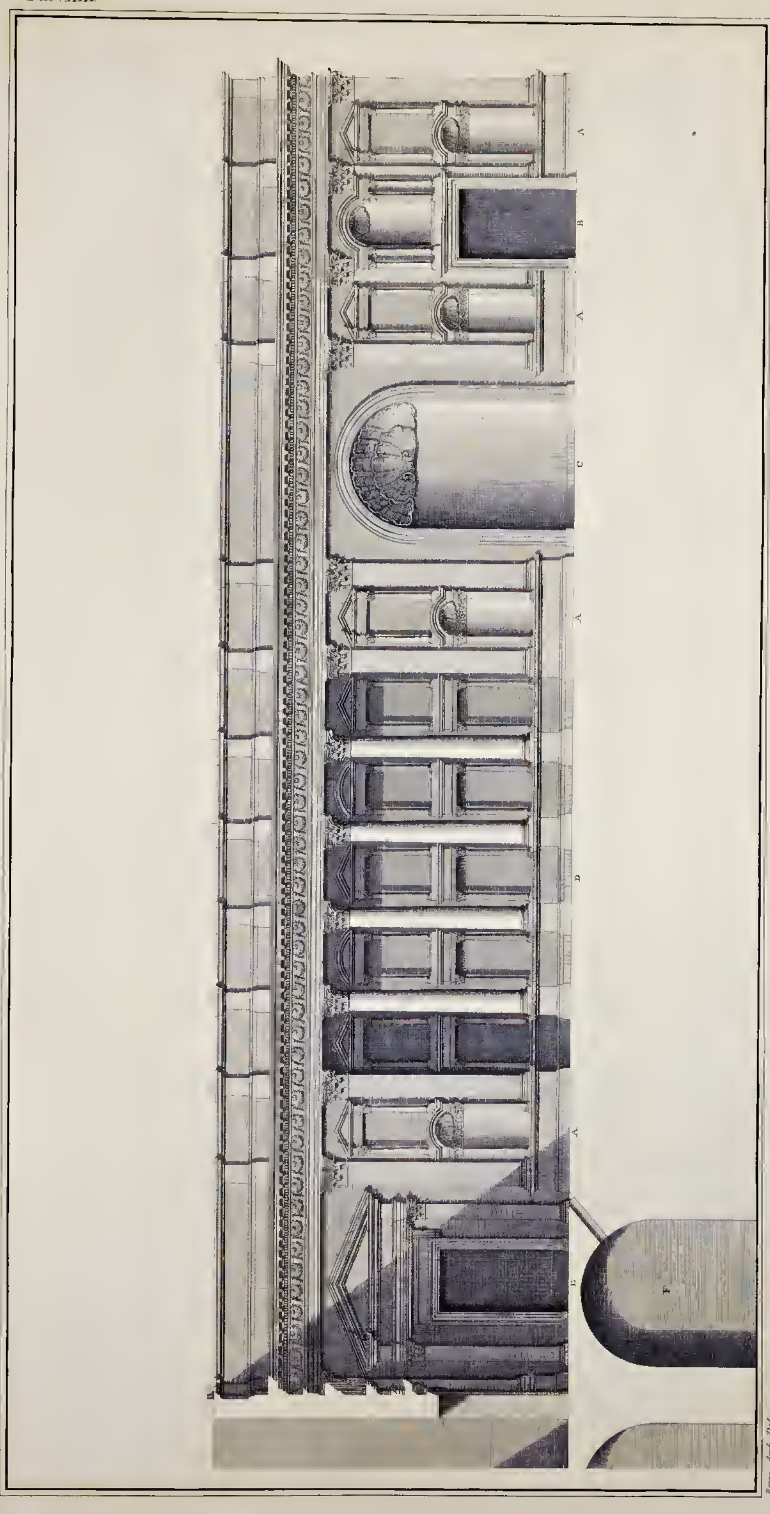


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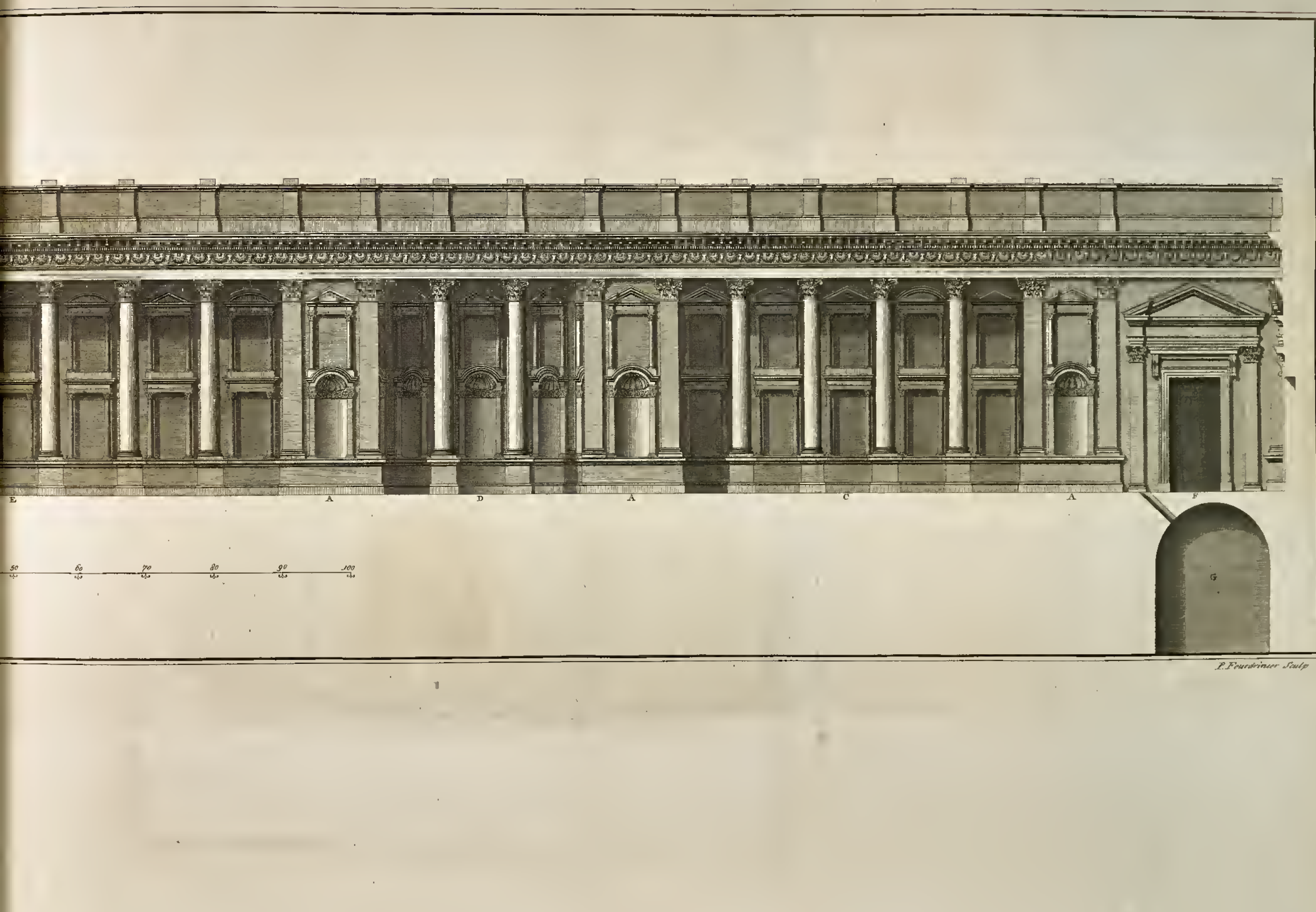
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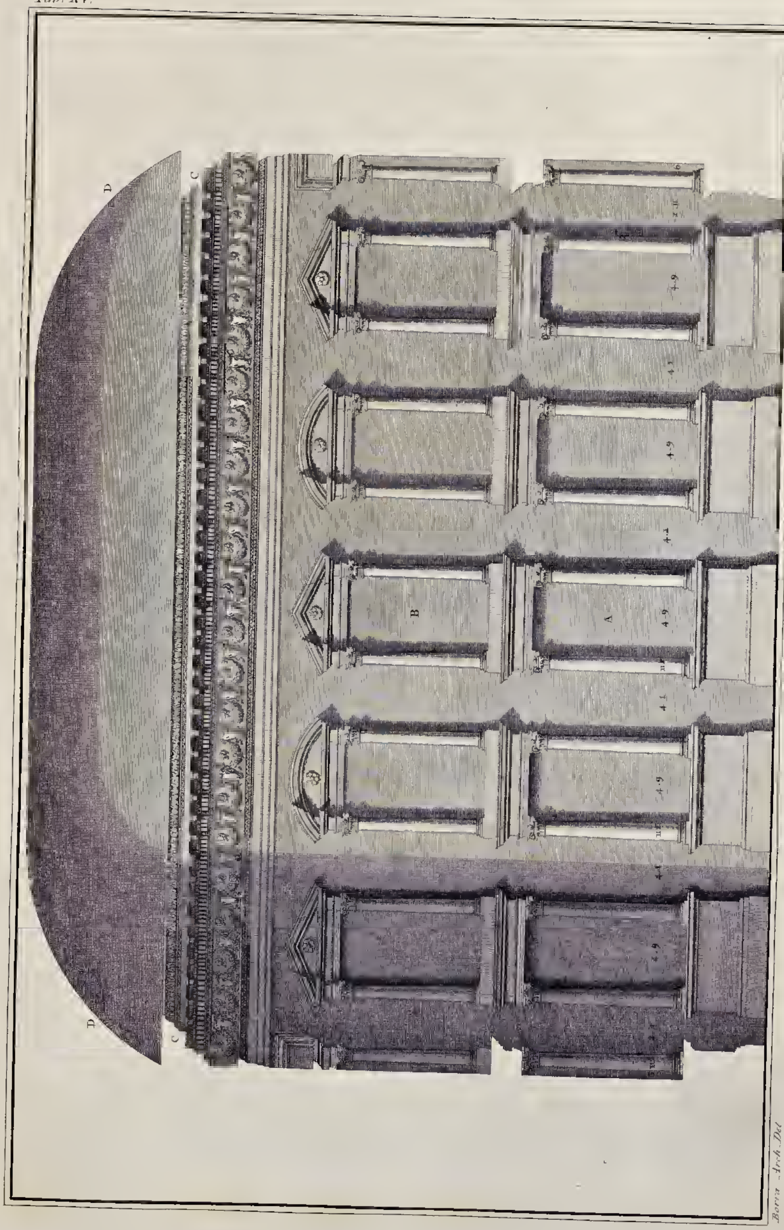
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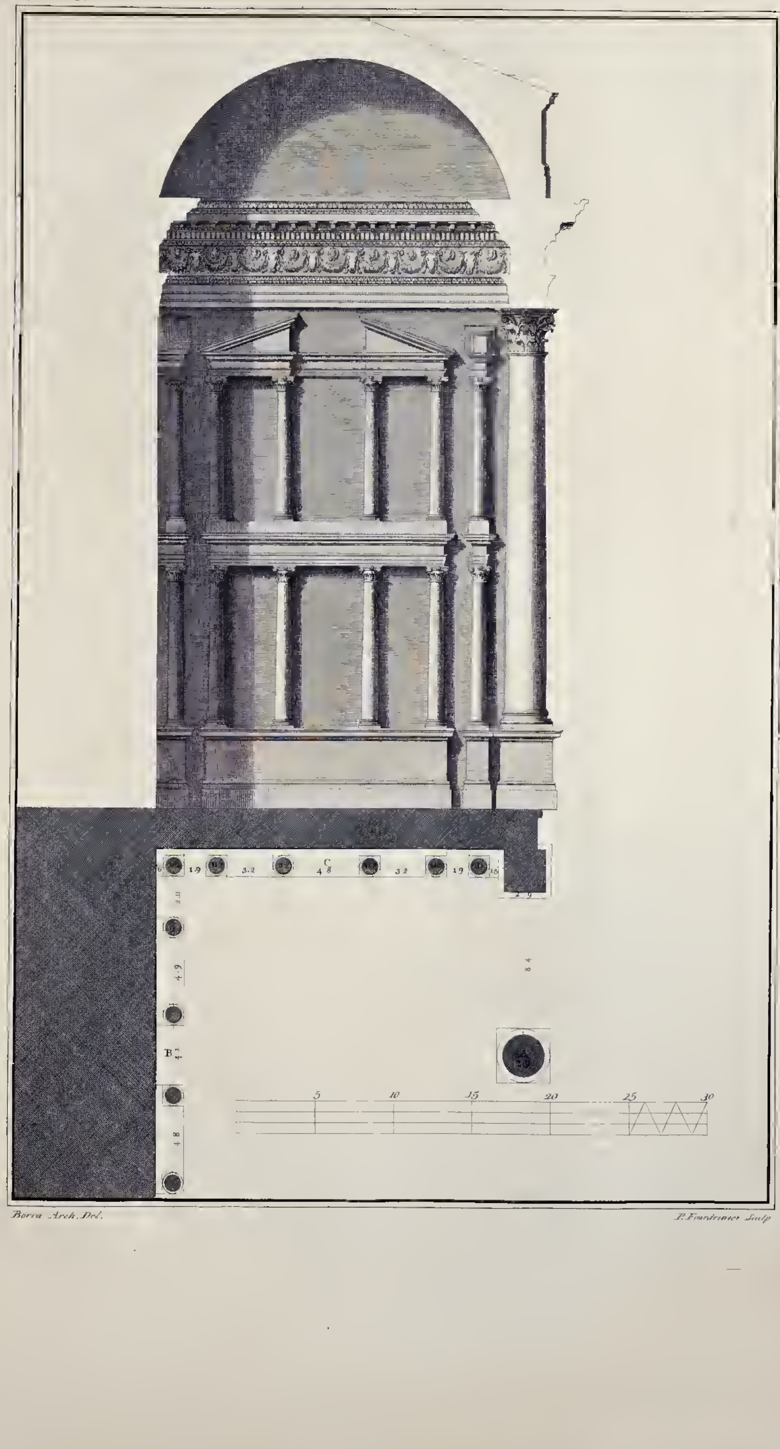
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Tab XVII.



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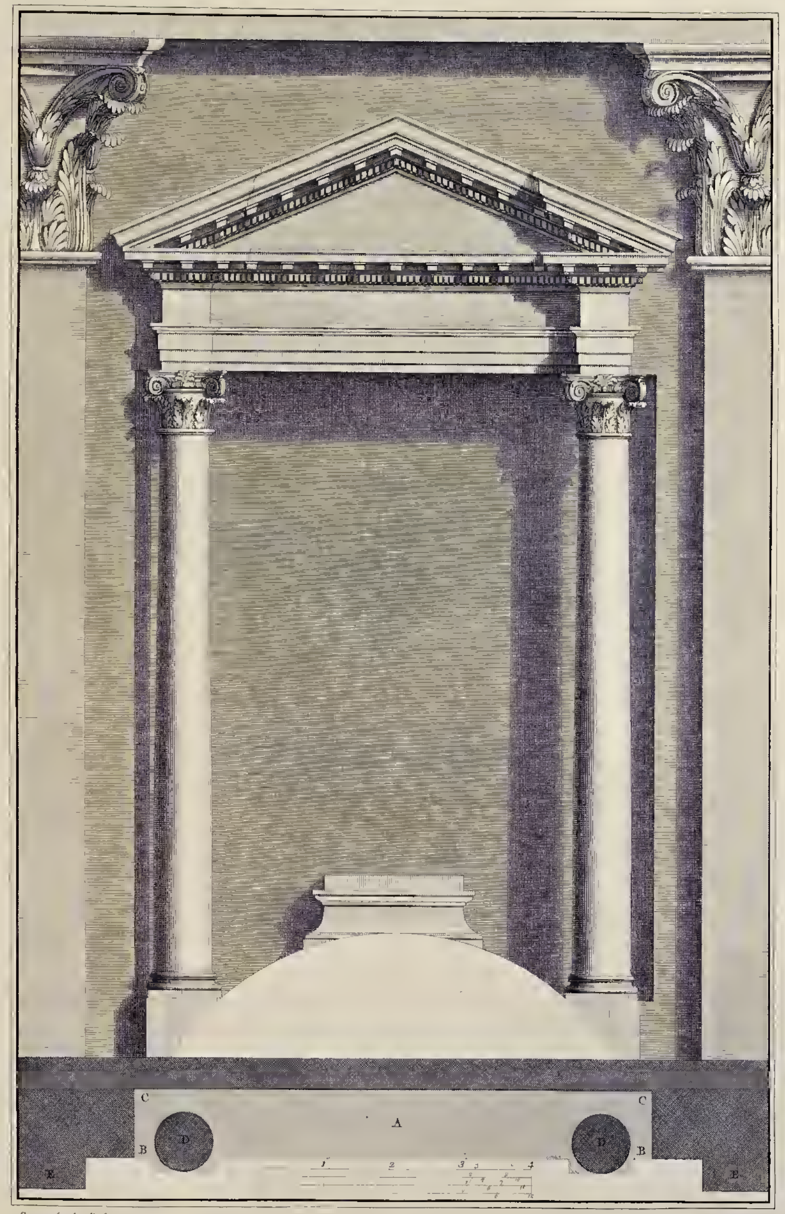
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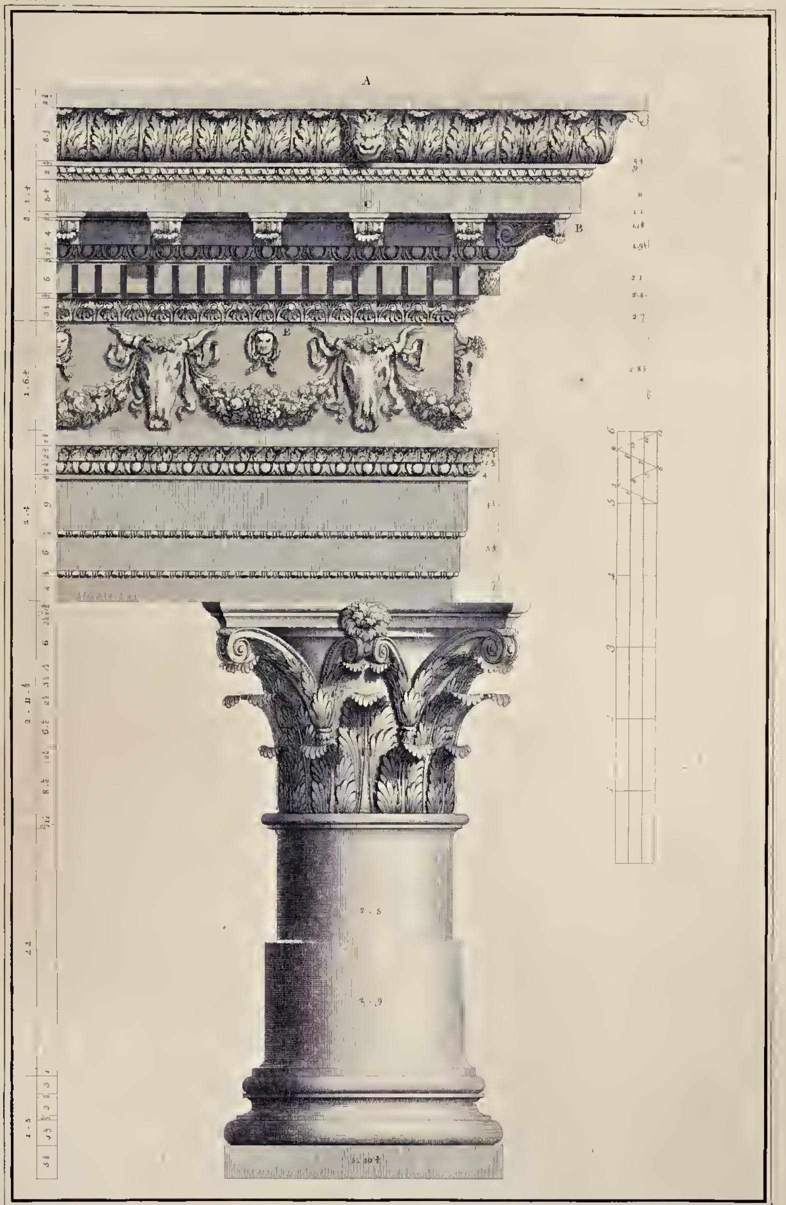
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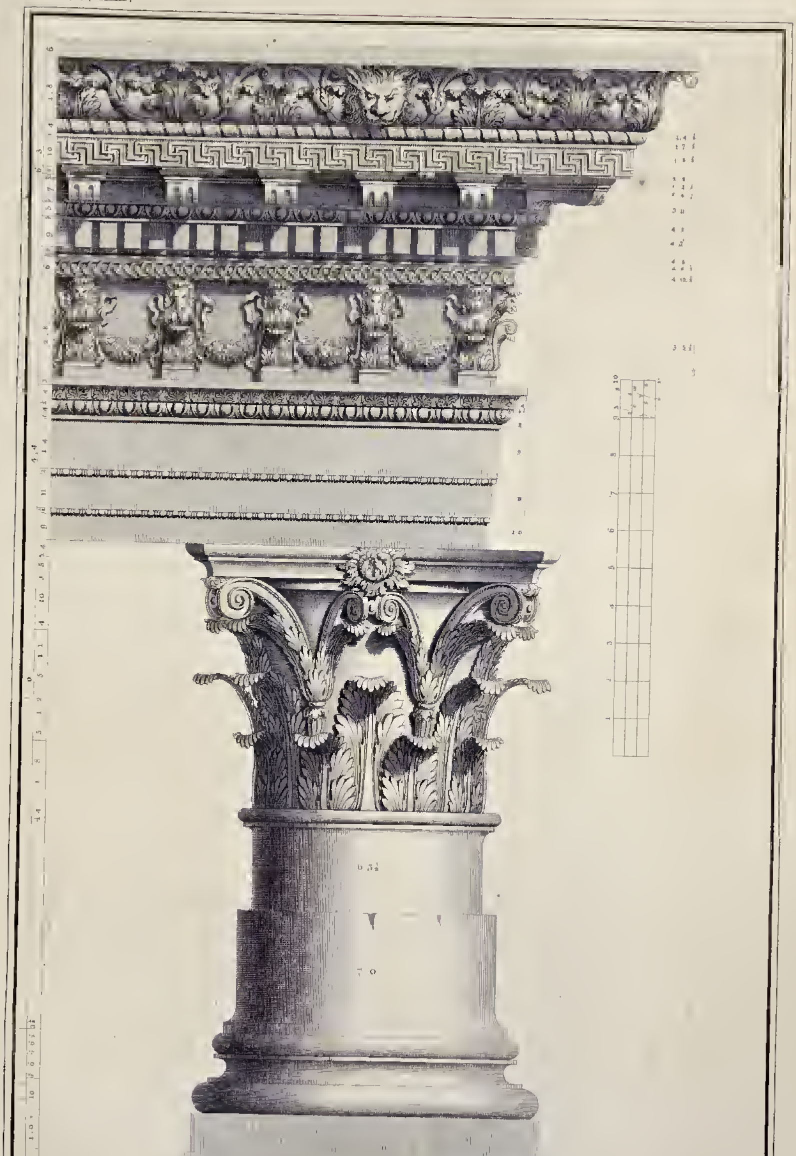


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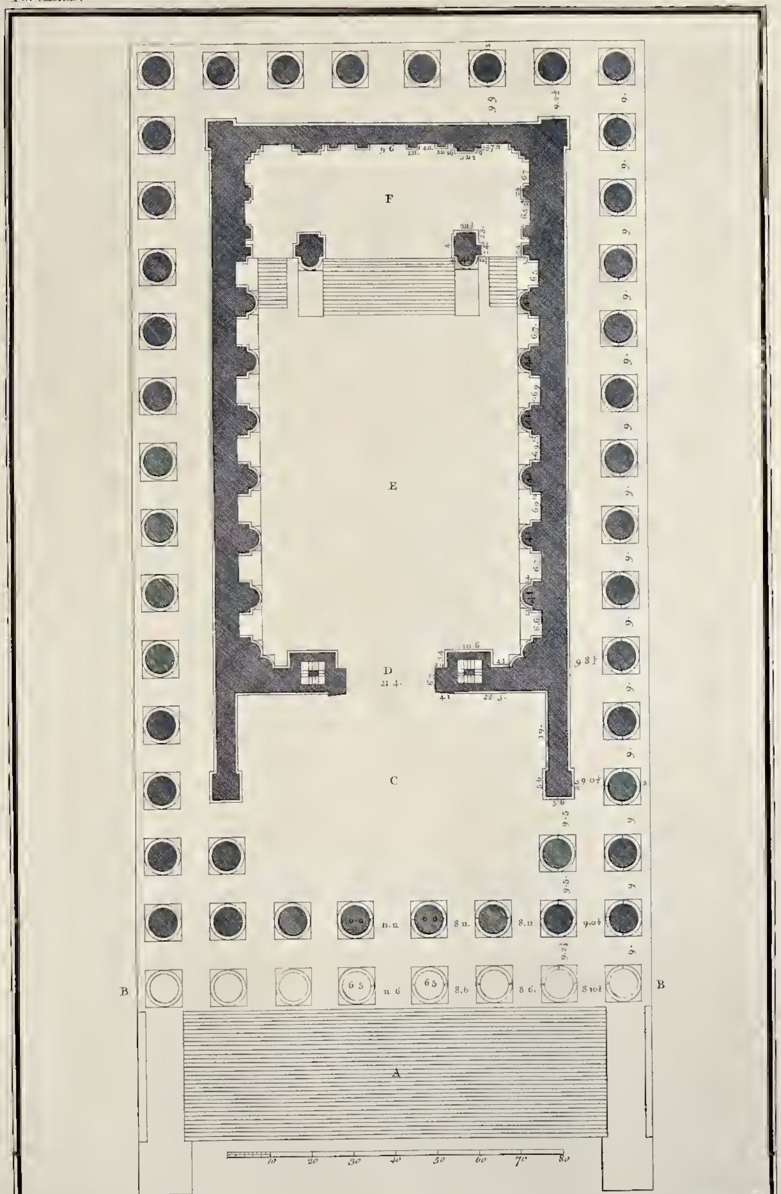
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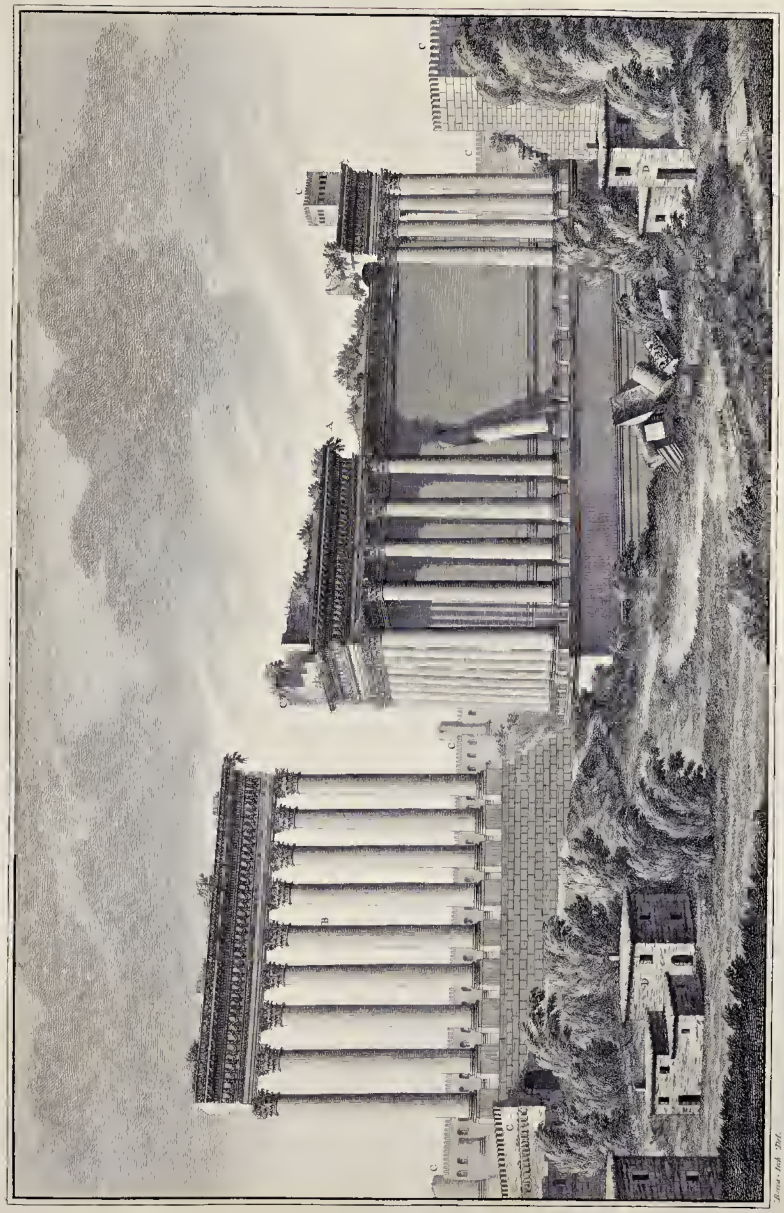
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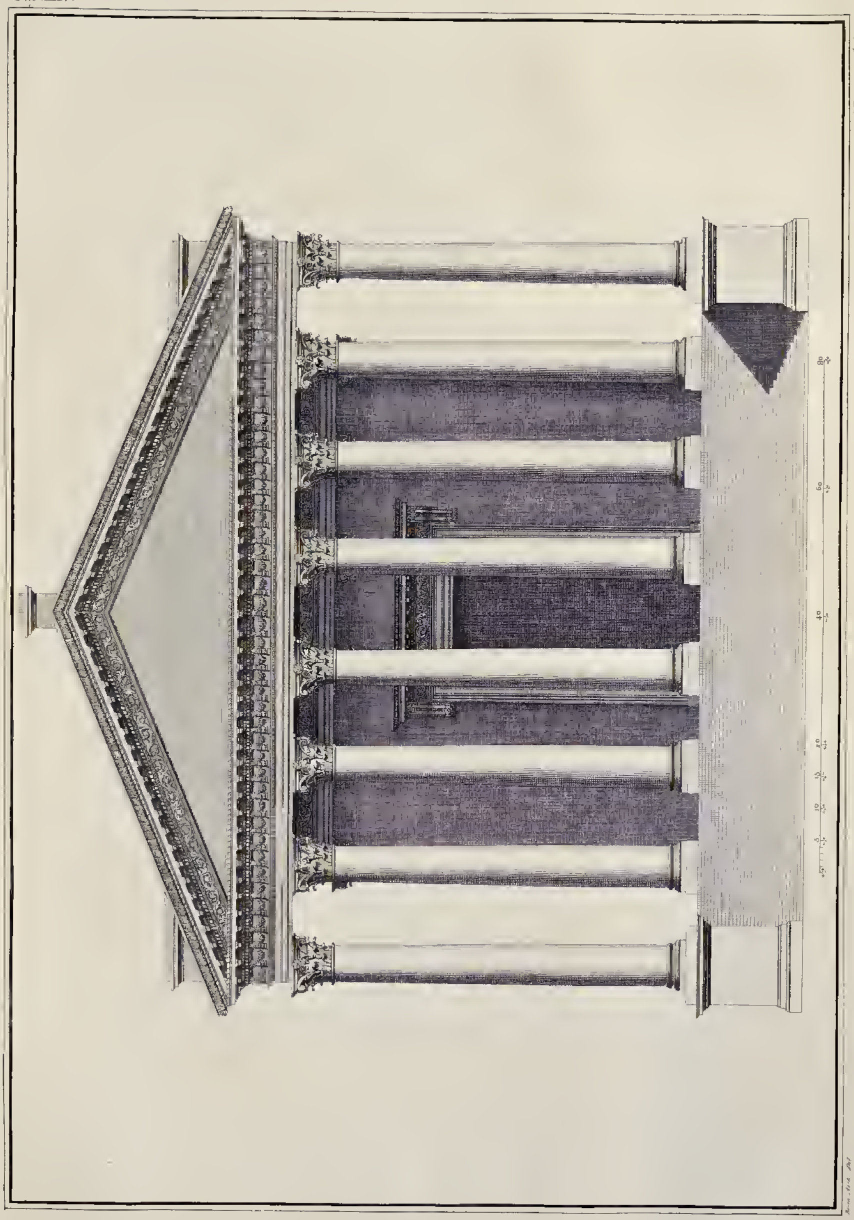
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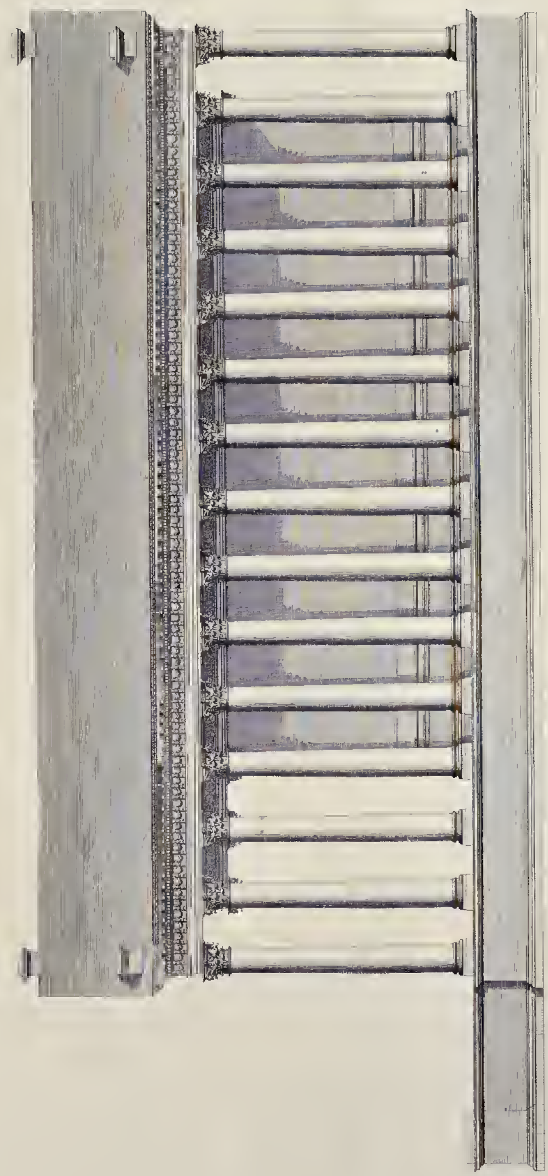
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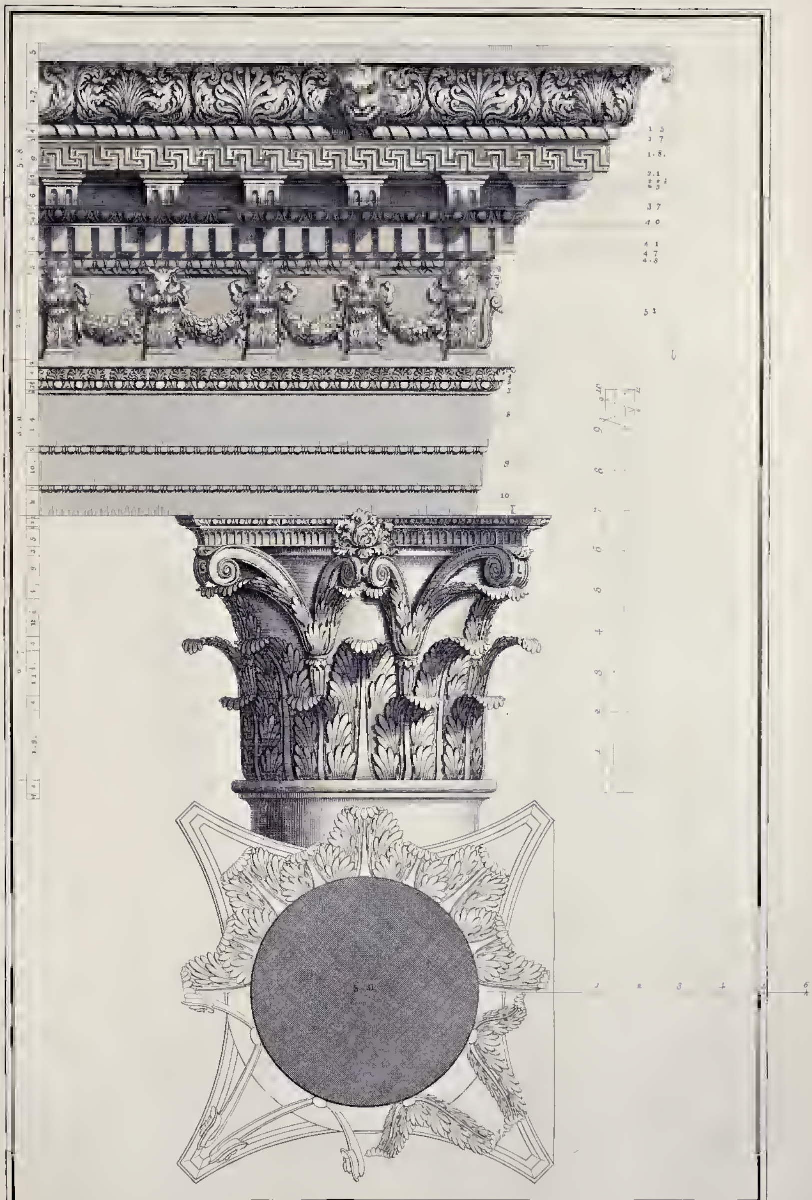
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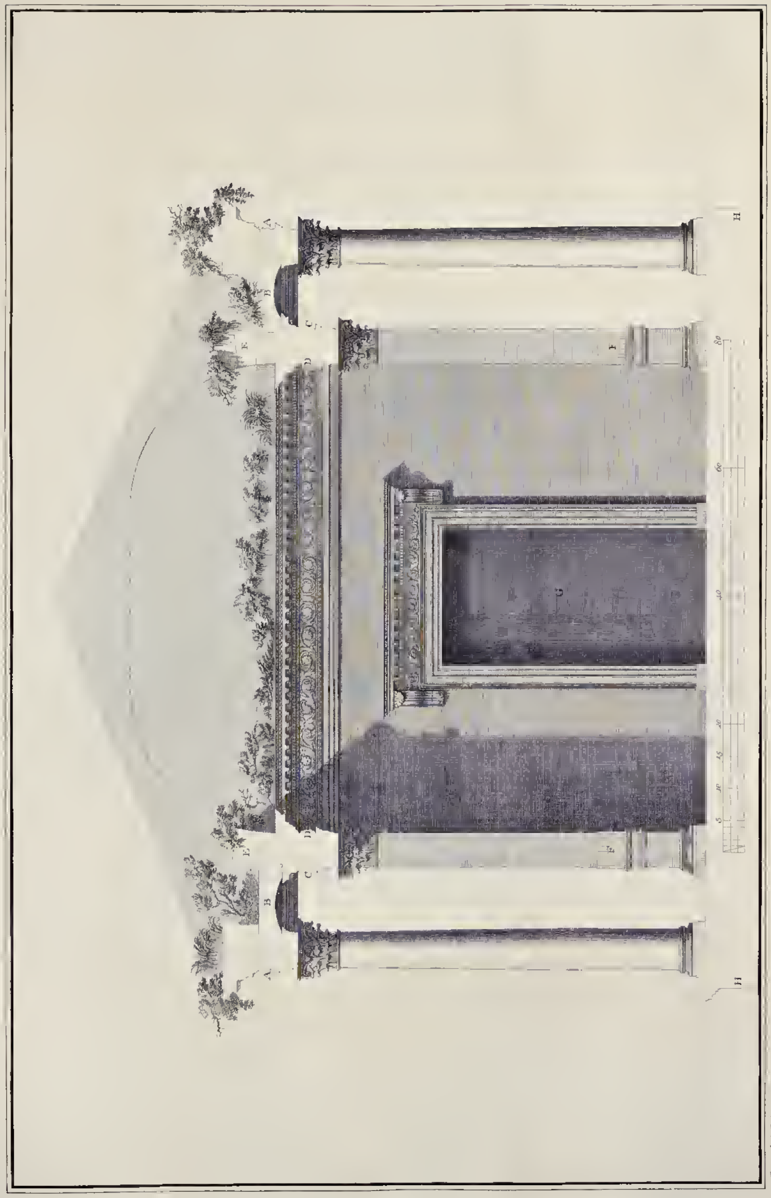
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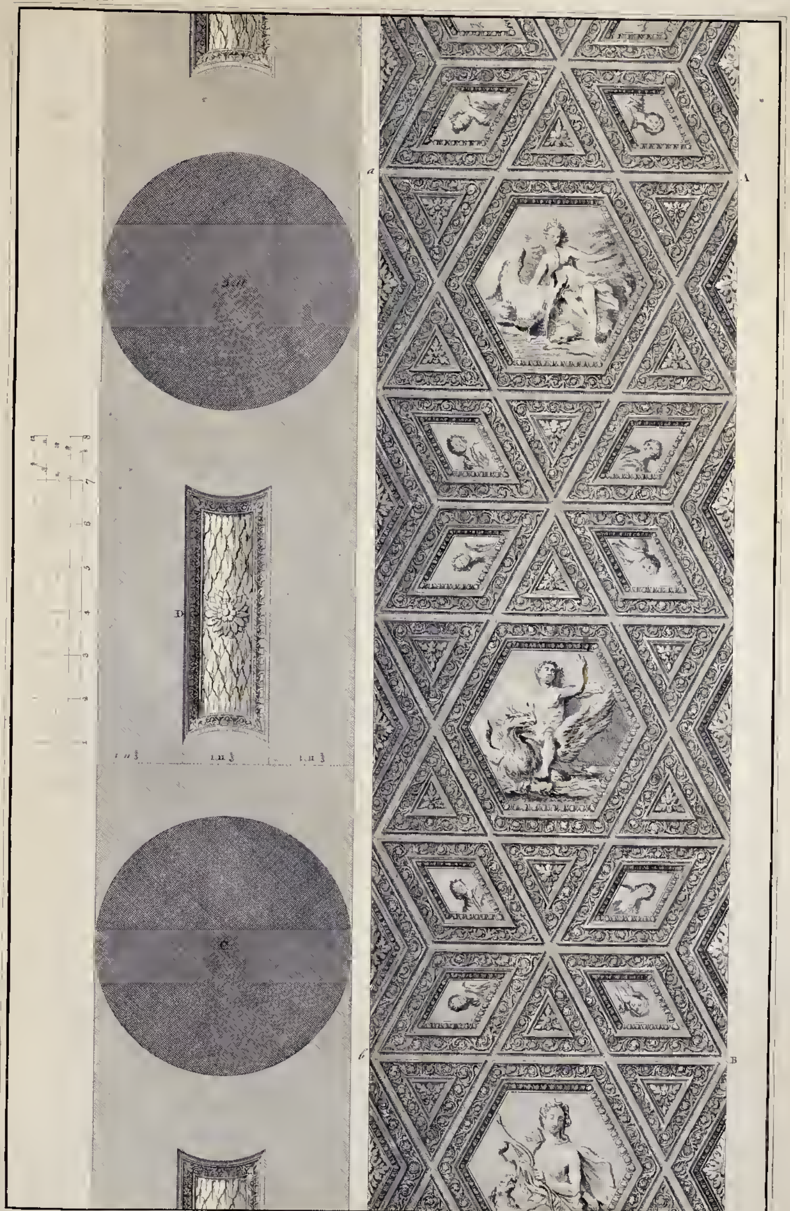
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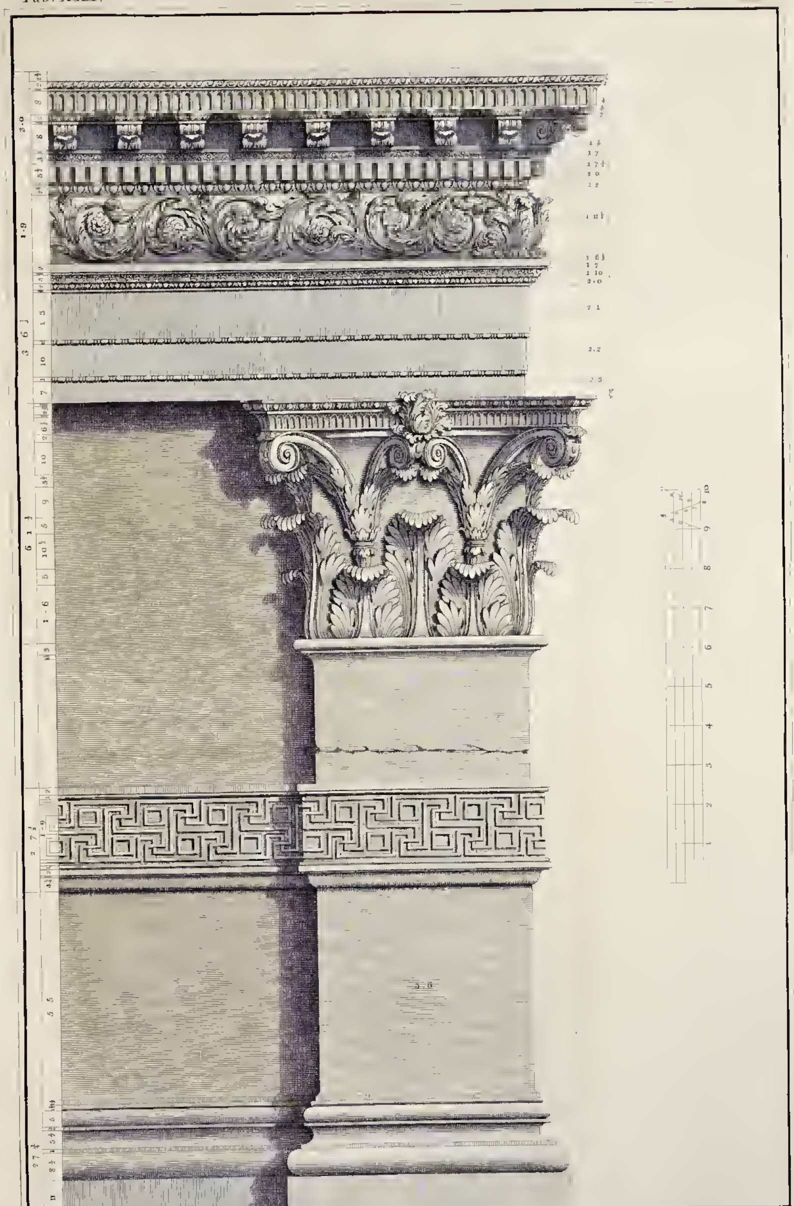
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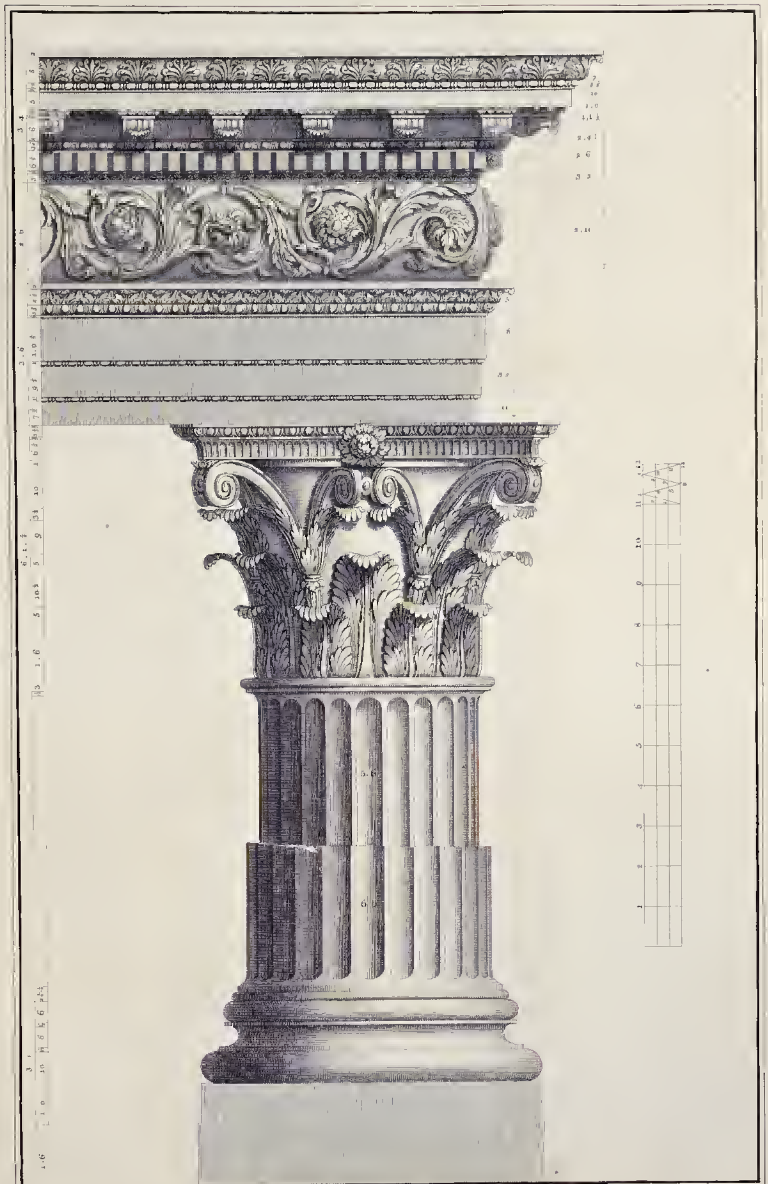
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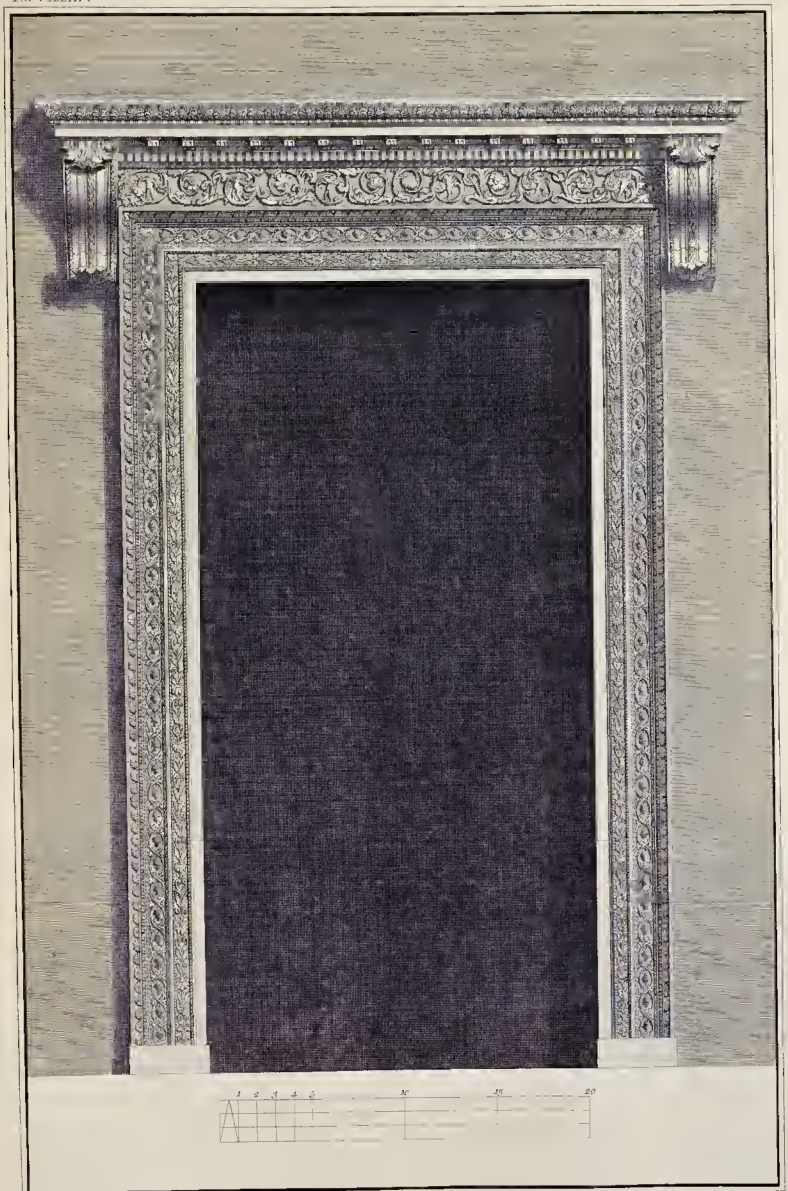
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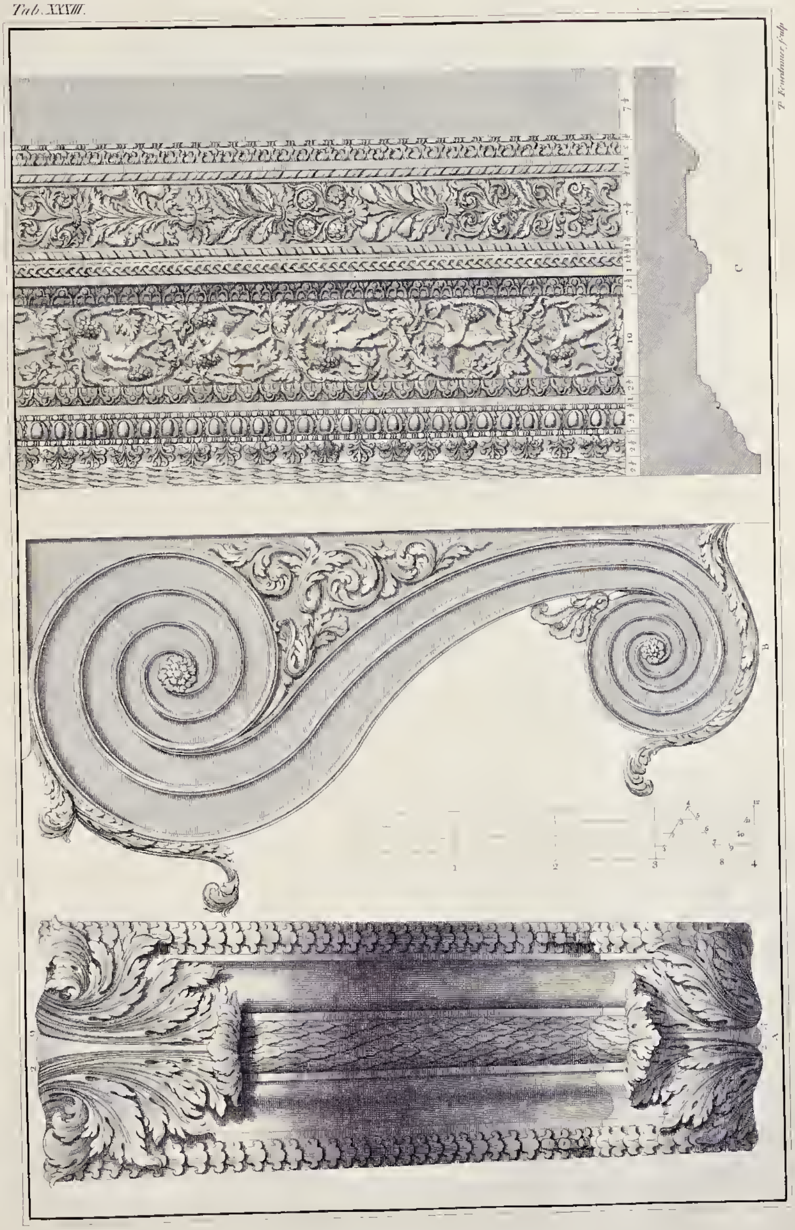
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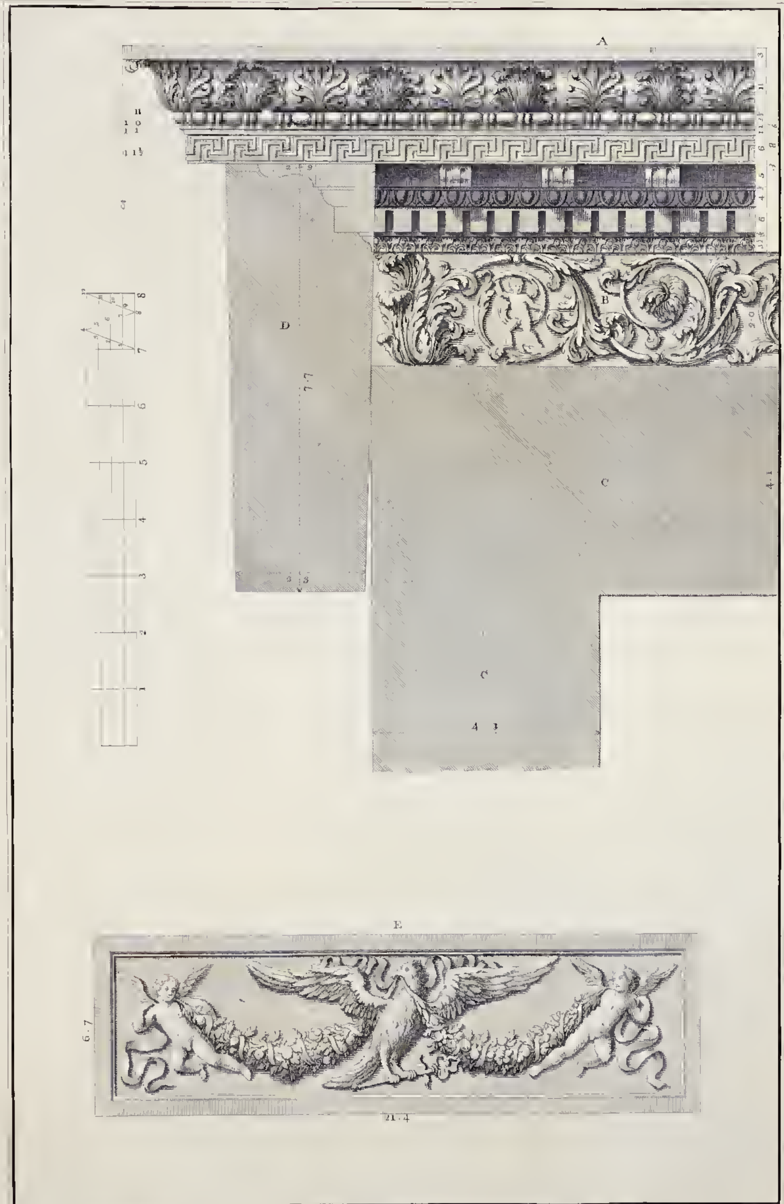
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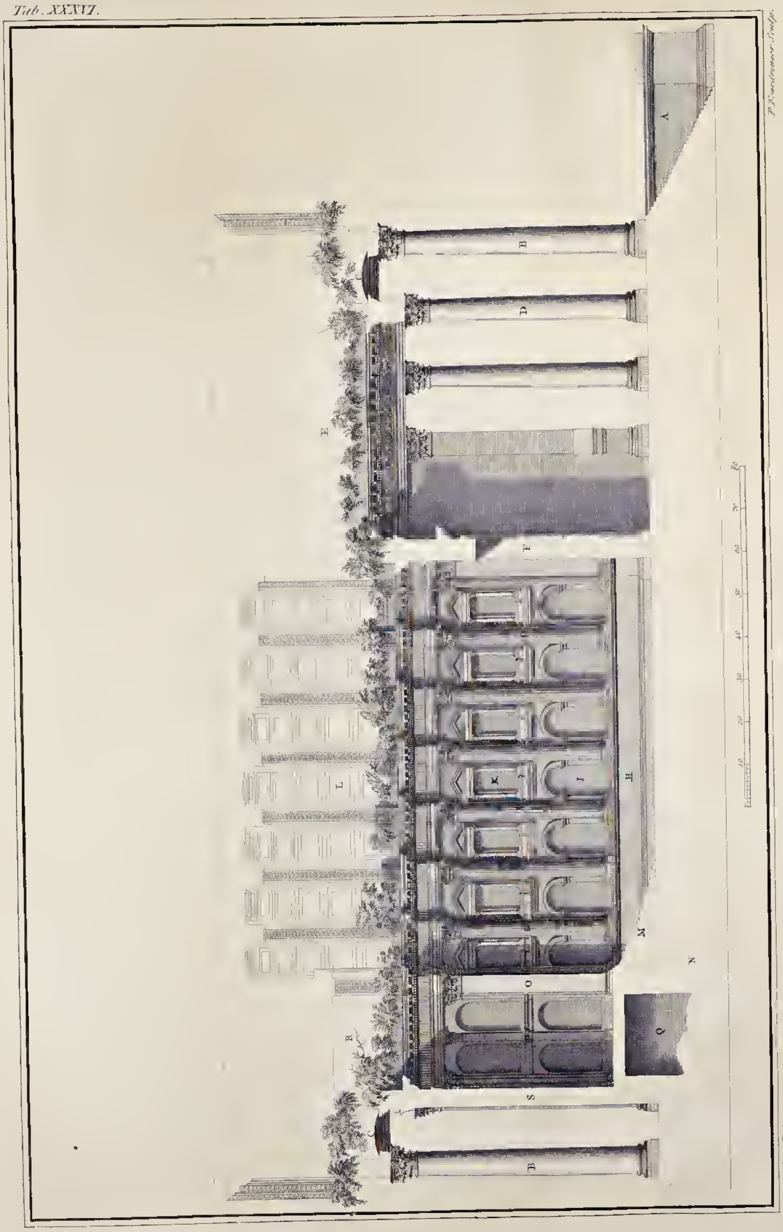
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Tab. XXXVI.



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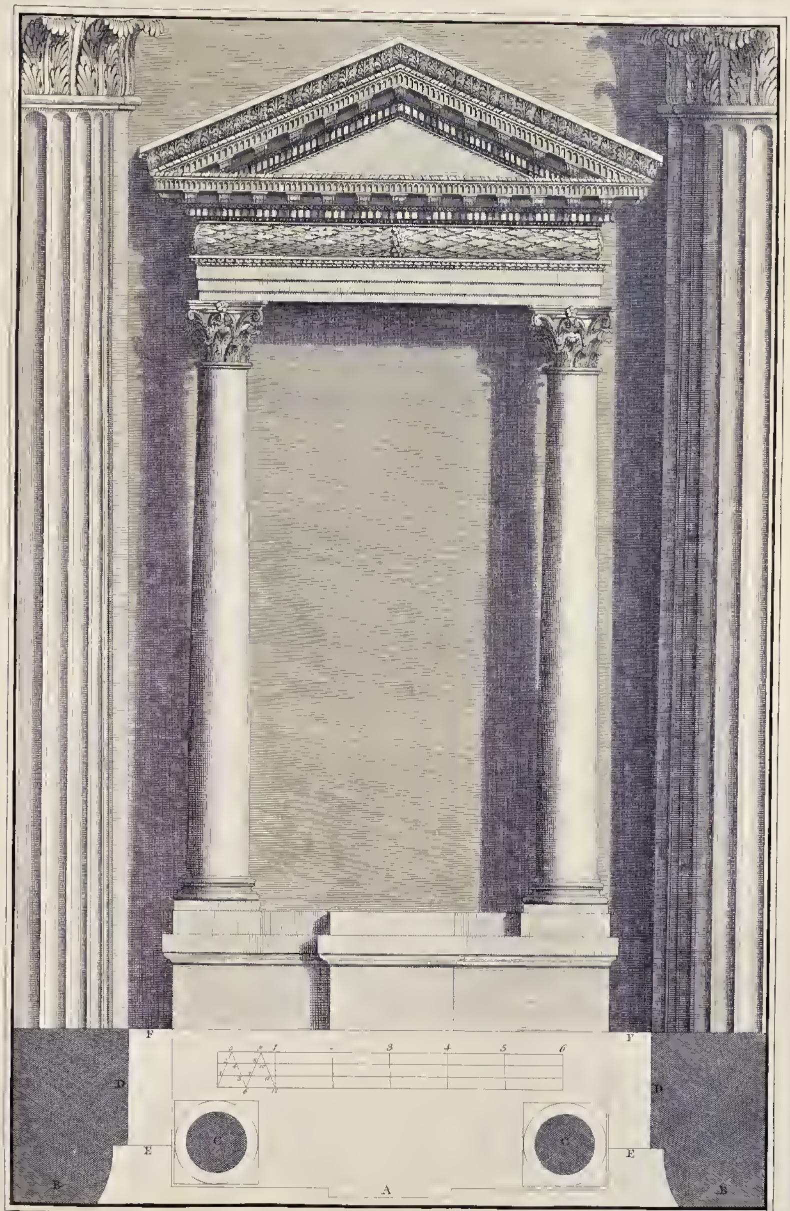
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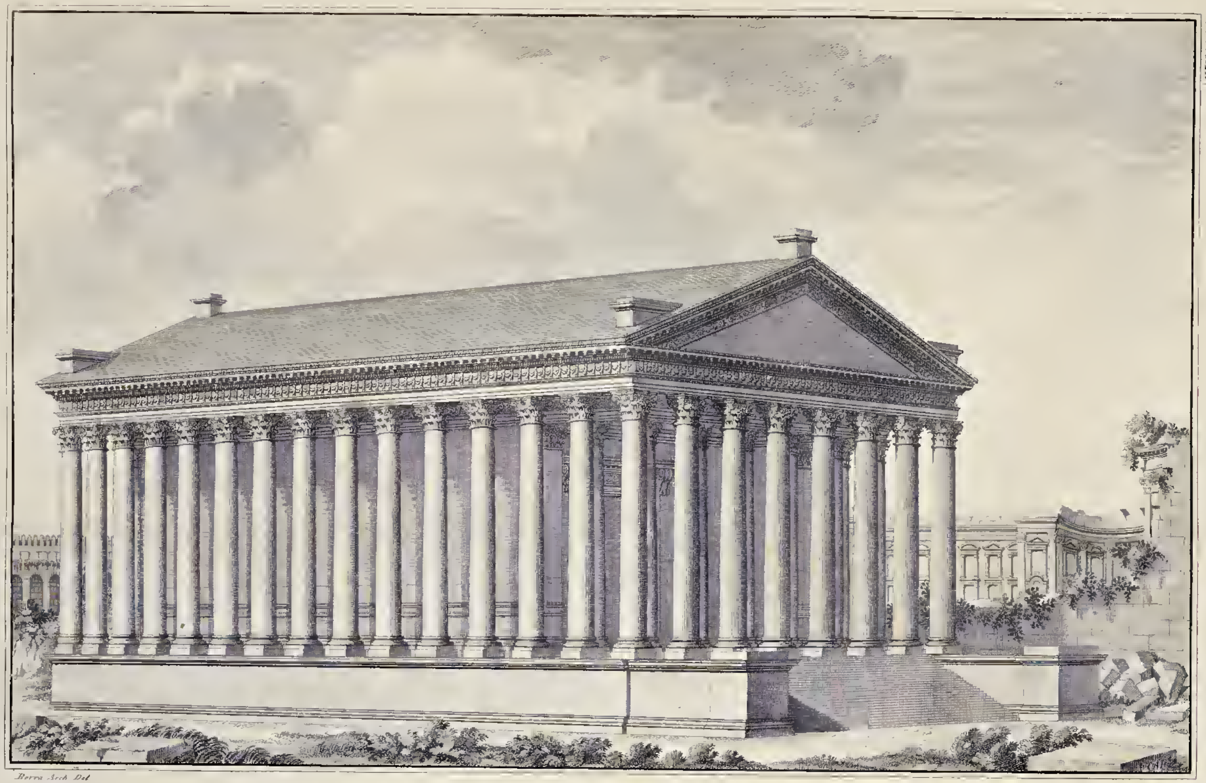
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P. Fourdrinier Sculp.

Tab. XLI.



Borra Arch. Del.

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Tab. XLII.



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Tab. XLIII.



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Tab. XLIV.



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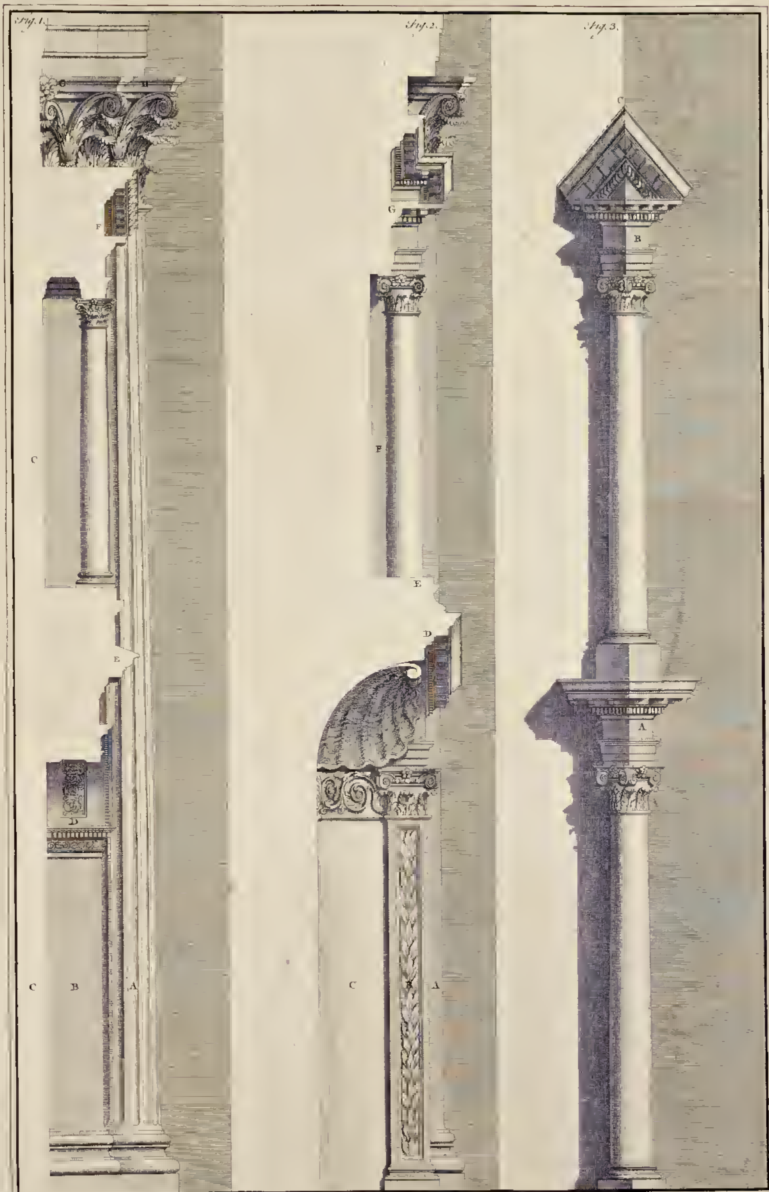
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Tab. XLVI.



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